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Director of Archæological Researches in Mysore,

Mysore.





UMAMAHESVARA, PANCHALINGESVARA TEMPLE, BELGAMI (p. 83).

Mysore Archaeological Survey.

100
J. A. M.

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1941

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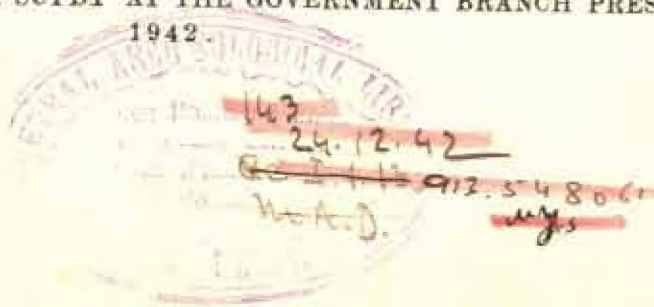


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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR 1940-41.

PART I—ADMINISTRATIVE.

Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued to be the Director of Archaeological Researches in addition to his full-time professorial duties at the University. The post of Architectural Assistant remained vacant during the year; proposals regarding the filling up of the post have been submitted to Government. Mr. R. Rama Rao, B.A., Assistant to the Director, went on privilege leave for a month and a half from the afternoon of the 16th May of 1941, and Mr. L. Narasimhachar, M.A., Junior Technical Assistant, was appointed as acting Assistant to the Director during this period while Pandit R. Chakravarti acted as Junior Technical Assistant.

A temporary staff consisting of a pandit and a typist was sanctioned for work in connection with the rapid publication of the supplementary volumes of the *Epigraphia Carnatica*. The typist was entertained with effect from 24th April 1941, and arrangements are being made to secure the services of a suitable Pandit.

In connection with the study and inspection of ancient monuments in the State and the collection of inscriptions, the Director and the Junior Technical Assistant toured in several parts of the Kolar and Shimoga districts, while the Assistant to the Director toured in parts of the Mysore, Tumkur and Hassan districts for collecting and copying inscriptions. Among the ancient sites and monuments inspected and studied during the year may be mentioned those at Guḍibaṇḍe, Dēvaraguḍipalli, Sādali, Bētamangala, Hungunda, Maḍivāḷa, Mārkaṇḍēsvarabeṭṭa, Sivārapaṭṭa, Kōlār, Narasāpura, Hoskōṭe, Nandaguḍi, Beḷlūr, Ānandapura, Hosagunda, Gauja, Shikārpur, Belgāmi, Tālgunda, Bandalike, Chikkamāgaḍi, Maḷavalli, Kubaṭūr, Bhāraṅgi, Kuppagaḍḍe, Udri, Sorab, Chandragutti, Ikkeri and Keḷadi.

In the neighbourhood of the Kolar Gold Fields was discovered a wide field of cromlechs. The ancient site at Hungunda seems to be important like that of Chandravalli near Chitaldrug; the potsherds, particularly, appear to present interesting data for study. There is room for thinking that the place might mark the

site of a pre-Śātavāhana town. But the existence of cromlechs here like those met with at Brahmagiri suggests the possibility of there having been also a prehistoric iron age town in the vicinity, while the series of caves round about Sitiguḍḍa near Hungunda Paṭṇa appear to have been the dwelling places of man from the Neolithic times. In front of the Sitiguḍḍa cave was picked up a neolithic celt and nearby were discovered several cup-like depressions on the rocks. Hungunda seems to be a promising site for excavation and exploration. That it was a very important place during the Nolamba and Chōḷa periods is gathered from the many inscriptions at the place. The 'dimāla-diṇṇe' to the south-east of the village is an ash-heap and may represent the old site where gold was extracted, if the authors of the cromlechs were pre-historic gold diggers.

A tour in parts of the Shimoga district has resulted in the discovery, for the first time, of monuments belonging to the Rāshtrakūṭa period. Some information about the architecture and art of the period is collected and it seems to be important in the reconstruction of the early history of architecture and sculpture in Mysore.

The main cell of the Vijayendra temple at Bētamangala is a monument of the 10th century A.D., though the large beautiful image inside the garbhagriha seems to belong to a much later period. At Śivārapaṭṇa the Sōmēśvara temple appears to belong to the time of Śīpurusha, the Ganga king (c. 753 A.D.). The Varadarāja temple at the same place has some fine pillars in its mukhamanṭapa. At Maḍivāla near Bētamangala the Svayambhuvēśvara temple is a structure built during the days of Ḳavaṇjirāya, grandfather of Ḳavaṇji Vāsudēvarāya, the builder of the Sōmēśvara temple at Kuruḍumale. Thus the temple is one of the early monuments of the east Mysore school of architecture with a combination of Hoysala and Draviḍian features.

The Mārkaṇḍēśvara temple on the Mārkaṇḍēśvara-beṭṭa near Vakkalēri is a large and interesting monument of the Draviḍian style discovered during the year. Though originally constructed in c. 1400 it appears to have been extended subsequently, during the days of Sugaṭūr Tammegauḍa. It is interesting to note that the temple was endowed by a Muslim general named Sitab Khan for the merit of his master Dilāvar Khan in about 1556 A.D.

During the early part of the year, the Director's conservation notes in respect of the ancient monuments inspected by him during 1939-40 were forwarded to Government, the Deputy Commissioners, the Muzrai Commissioner and the Chief Engineer as usual for favour of information and necessary action.

Proposals for further renovation work at Bēlūr and Hālebīḍ have been noted and urgent items submitted to Government. Arrangements have been made to prepare a bhaktavigraha statue of His late Highness Sri Krishnaraja Wadiyar IV in *vañchalōha* and install it at the Bēlūr temple. In connection with the conservation of the Gōmaṭēśvara colossus at Śravaṇabelagoḷa, the Committee met on 29th March

1941, and discussed the views of the several members. It was resolved that for the present experiments might be conducted with Venyl Acetate at Bangalore and Śravaṇabelagoḷa on stones similar in quality to that of the image. An estimate for the construction of a masonry wall in place of the existing packing wall supporting the right wing of the lower portion of the statue was returned countersigned. In connection with the conservation of the other ancient monuments in the State, several estimates were received as usual. Most of them were passed while some were returned for revision. Among the estimates scrutinised and countersigned may be mentioned those pertaining to the following monuments:—

1. Śrīkaṇṭhēśvara Temple at Naṅjaṅgūd.
2. The temples at Beḷlūr.
3. The temple at Kūḍli.
4. Do Hosabūdanūr.
5. Kailāsēśvara temple at Doḍmaḷūr.
6. Fort at Chitaldrug.
7. Hoṇḍa at Santebennūr.
8. Tripurāntaka temple at Belgāmi.
9. The temples at Kōlār.

About 60 inscriptions were collected during the year of which 4 are copper plate records and the rest stone epigraphs. The majority of

Epigraphy.

them have been edited in Part VI of the Report under the Director's guidance by Mr. R. Rama Rao assisted by the

Pandits. Of these one is a copper plate record from Koṇḍrahaḷḷi, Hoskote Taluk, issued in the 39th regnal year of the Ganga king Kongaṇi Muttarasar, perhaps a name of Śrīpuruṣa, and recording the grant of the village Śāliggāme to a Brahman named Bhūtaśarṇa.

Another copper plate belonging to the village Vaḍanagal, Pāvagaḍa Taluk, records the creation of an agrahār named Bukkarāyapura by Bommaṇa, under the orders of Prince Bhūpati Voḍeyar, son of Bukka II, who is called heir-apparent (bhāvinam sārvaḥaumaṁ). The grant was issued during the reign of the Vijayanagar king Harihara II. Bhūpati, although a son of Bukka II, the eldest son of Harihara II, did not succeed his grandfather on the throne. His uncle Dēvarāya I ascended the throne in 1406 and Bhūpati Voḍeyar remained as governor under him till about 1420.

A third copper plate grant from the village Chōḷeyanaḥaḷḷi in Guḍibaṇḍe Taluk dated Śaka 1351 records the gift of the village Chōḷiṣeṭṭipalli, renamed Tryambaka-pura Agrahāra, to some Brahmins by Dēvarāya II of Vijayanagar. Among the donees the first to be mentioned is Kriyāśakti, called the world teacher (bhuvana-guru) of the Kāśyapa-gōtra and Yajuś-śākhā. The recording of the gōtra and sūtra of Kriyāśakti-guru, who exercised great influence on Dēvarāya II and his subordinates, is of some importance.

The fourth copper plate record of the year is of the reign of the Vijayanagar king Harihara II and mentions the governor of Gôvā named Bāchaṇṇa Voḍeyar or Bhāskara who granted an agrahāra village named Kāṇvapura.

Of the stone records one mentions the names of Vikramāditya, the Chālukya king, and Konguṇi Arasar, the Gaṅga king, as engaged in a fight with the Pallavas (Kāḍuvetṭi). This stone record comes from Jangamarahaḷli in Pāvagaḍa Taluk. Another stone record found at Bechirak Dēvalāpura in Kolar Taluk belongs to the reign of the Vijayanagar king Sadāśiva and records some grant made for the temple of Mārkaṇḍēśvara by Sitāpaka Maluka Voḍeyar (Malik Sitab Khan?), agent of Dilāvarkhān, who was apparently a Mussalman. The record is dated Śaka 1479.

Another stone record found at Bēlūr records the gift of some lands to the guru Surēndratīrtha-śrīpāda of Bēlūr for the worship of the God Rāma and the maintenance of his matt by Guṇḍappaḍaṇṇāyaka under the direction of Teppada Nāgaṇṇa Voḍeyar, subordinate of Harihara II. It belongs to the year Bahudhānya which probably corresponds to 1398 A.D. A monk named Surēndratīrtha of the Mādhyama sect is mentioned in the succession list of Śrī Rāghavēndrasvāmi Matt at Nāṇjanguḍ as the guru of Vijayēndra-tīrtha and a contemporary of Vyāsātīrtha who flourished in the reign of Kṛishṇarāya (1509-1529). Apparently this Surēndratīrtha belonged to a different lineage.

A few coins were acquired for the office Museum from Gwalior, Lucknow, the Bombay Branch of the Royal Asiatic Society, etc. The electro-type casts of coins prepared for exhibition at the Bangalore Museum were arranged and forwarded to the Curator of the Museum. Specimens of coins and coin impressions received for examination from some private persons were duly examined and returned after identification. A gold coin received from the Amildar of Chennagiri was also examined and returned. Some treasure trove coins discovered near Muḷbāgal and preserved at the Kōlār District Treasury were scrutinised. The coins of the Śāta-vāhana period discovered at the Chandravaḷli excavations were further studied and classified. A note on the East Chālukya coins in the possession of the Department has been prepared for publication in the detailed Annual Report for the year.

A manuscript entitled "Kōḍagina-Kaifiyat" was obtained from the Records section of the General and Revenue Secretariat for examination. It is about 15' long and consists of one long sheet of paper written on both the sides in Kannaḍa. At the end it bears in English the signature of Vīrarājendra, the Raja of Coorg. It gives information about some battles fought during the fourth Mysore War (1798-99). A review of the manuscript is published in Part V of the Report.

About 54 books were acquired for the Library and one set of five copper plates and six coins for the office Museum.

Library and museum.

Numismatics.

Manuscripts.

The annual reports of the department for 1938 and 1939 were published and that for 1940 was printed. In connection with the rapid

Publications.

publication of the Supplementary volumes of the *Epigraphia Carnatica*, a special staff has been sanctioned. It is hoped to bring out these volumes early. A Guide to Belgāmi has been prepared for publication. Kannada versions for the Guide books to Talkāḍ, Bēlūr, Haḷēbiḍ and Seringapatam have also been prepared for publication.

The receipts and expenditure of the Department under budget heads amounted to Rs. 14,749-1-9 and Rs. 14,749-1-9 respectively. A

Finances.

sum of Rs. 530-12-9 was realised by the sale of departmental publications and photographs.

The success of the work of the Department was rendered possible by the sincere co-operation of the members of the office staff.

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Note of the Director of Archæological Researches on the Monuments inspected during 1940-41.

KOLAR DISTRICT.

BHÖGANANDIŚVARA TEMPLE, NANDI—(I CLASS).

It is necessary to preserve the Bhōganandiśvara temple, as far as possible, in its original form. No improvement should be given effect to which would affect the plan of the temple or is likely to mar the appearance of the ancient monument. Thus it is undesirable to allow any room to be put up anew in the kaisāle. If, as seems likely, the open space in between the yāgaśāle and the north-eastern kaisāle has to be enclosed so as to prevent the pilgrims from fouling the place, the introduction of ornamental cement concrete railings suitably coloured so as to match the neighbouring stones may be considered.

As regards the raising of the central ceiling of the yāgaśāle with a view to let out smoke, the removal of the brick and mortar work in the east and west sides of the ceiling may be suggested. It is not desirable to raise the roof itself by anything more than a few inches. A raised roof, particularly in front of the temple, would affect the view of the main temple.

The temple servants have been put to a lot of inconvenience owing to want of light in the pākaśāla. It is out of the question to provide windows in the side walls. Perhaps the introduction of some more electric lights, particularly where the cooking is done, would make matters better.

The whitewash and wax covering the sculptures, walls and pillars in the temple should be scraped off slowly and carefully. All further whitewashing should be strictly forbidden.

The pond to the south-east of the temple is a source of danger and nuisance in the premises. It may be kept under lock and key.

It is a pity that the Vaisya chaultry has been allowed to be constructed immediately to the north-east of the vimānas. The height of the building hides the graceful front view of the temple. As far back as 1934-35 the Director of Archæology disapproved of the construction of the building at the place where it stands at present and it is learnt that the Second Member was pleased to express his dislike of the existence of the building there when he had been to the place for inspection. At considerable cost the building has been constructed and a private party has been allowed to acquire proprietary rights in land belonging to a Protected Monument

under the administration of the Government. It is now a problem how it could be made less prominent than the temple. Moreover the pilgrims that stay there during the jātra foul the entire premises. Recently a latrine too has been permitted to be constructed in the premises in spite of protest. It is desirable that all the non-government buildings should be removed; in due course the old maṇṭapas belonging to the temple may once again be opened out.

The temple is a First Class Ancient Monument deserving of preservation in a worthy manner.

Gudibande.

RĀMEŚVARA TEMPLE ON THE HILL.

This temple is a muzrai institution which once enjoyed several inam lands. These lands have been reported to have been taken over by Government and an Archak is said to have been appointed on Rs. 12 per month. His salary is now reported to have been reduced to Rs. 6 on the ground that the yield of the lands is very little. As the Archak has to supplement his income by other means, the temple is in a neglected condition. Though from the architectural point of view the temple is not a very important institution, still as a monument of the early Pālle-gārs who ruled at the place it deserves some attention. It is in need of repairs particularly regarding its roof which has become generally leaky. Rain water wets the whole area and sometimes even stagnates here and there. This stagnation has resulted in rendering the walls out of plumb in several places so that if immediate steps are not undertaken to repair the roof and set right the out of plumb slabs of the walls, the whole structure may come down very soon. It is also necessary to induce the Archak to look after the building better.

THE VENKAṬARAMANA TEMPLE IN THE VILLAGE.

This is also a monument built by one of the early Pāllegārs of the place. It happens to be an important institution in the locality deserving to be preserved intact. The roof is generally leaky so that rain water drips down in several places, wetting the wall slabs and the flooring of the temple. The vegetation growing here and there on the temple may also be removed. In other respects the temple is intact.

Devaragudipalli (near Bagepalli).

VENKAṬARAMANAŚVĀMI TEMPLE.

The temple is a muzrai institution very popular in the locality and maintained intact. But in some places in the navaraṅga the flooring is uneven. It may be set right when funds permit. On the left pilaster of the outer vestibule is a figure of Yoga-Narasimha for whom a brick and mortar niche has been built in recent times.

The niche may be removed. For the vāhanas which are kept in the navaraṅga a separate room may be given in the prākāra. The whitewashing on the walls and other parts of the temple has covered the inscriptions and sculptures. It may be carefully and slowly scraped off without damage to the stone.

Betamangala.

THE VIJAYĒNDRA TEMPLE.

There is no doubt that the *sanctum sanctorum* of the temple was constructed some time during the 10th Century A.D., though it is possible that the present main image was consecrated even as late as the 16th or 17th Century A.D. But even this image is extraordinarily good and deserves to be preserved along with the temple. The temple is a minor muzrai institution and may be put into Class III of the Protected List for purposes of conservation. The mukhamanṭapa and the pātālāṅkaṇa are in a bad state so far as their roofing and their outer size-stone walls are concerned. It may be considered whether the removal of these outer walls would be advantageous for the better upkeep of the temple. They do not happen to form part of the original structure. The surroundings of the temple need to be cleared of all vegetation including the cocoanut tree on the south-east. The priest's quarters in the north-western corner of the area may be removed. A door made up of iron railings might be given to the manṭapa. The roof is in need of general repairs. It is reported that an estimate for Rs. 500 has been prepared and sent up for sanction. An estimate for the other items suggested above may also be prepared.

Madivala.

SVAYAMBHUVĒŚVARA TEMPLE.

This temple is a large Dravidian structure older than the Sōmēśvara temple at Kurudumale and as ornate. The main structure is almost intact though its roof is leaky in some places. The leaky portions may be repaired. But the prākāra and the porches particularly require immediate attention inasmuch as many of the wall slabs have fallen and are falling, being out of plumb in several places. The temple may be placed in Class III of the list of Ancient Monuments and the initial repairs may be got done. The surroundings require to be cleared of all vegetation and the view of the temple needs to be improved. The vegetation growing on the outer walls and tower of the main structure should be removed at once. The archak of the temple has built a brick granary in the north-east corner of the navaraṅga for storing his paddy. This may be removed and he may be strictly forbidden from using the temple and its premises as his dwelling place. There is a stone jagali or platform against the inner north wall of the navaraṅga. This appears to be old ; but it may be removed, if necessary.

To the east of the mahādvāra of the Pārvatī temple is a cell in the prakāra of the main temple which is used as a horse-stable by the priest and as a kalyāṇa-maṇṭapa by the villagers on occasions to celebrate marriages. The roof of this cell is in immediate danger of collapsing. It may be repaired.

The area comprising the main temple, its prakāra and mahādvāra, the Pārvatī and other temples as also the pillar, etc., in front of the main mahādvāra has been enclosed by a large outer prakāra which is now in ruins. In the north-east corner of this area is a pond with stone steps and good water. The steps need repairs and the pond may be railed off for protection.

Ramasagara (near Betamangala).

VENKAṬARAMAṆA TEMPLE.

Though this temple is architecturally unimportant, it seems that if the villagers are encouraged, the institution could be put into some order and worship allowed to continue. Otherwise the structure which is now very much dilapidated may come down before long. The outer wall slabs have gone out of plumb in several places and have collapsed in some. The roof has become generally leaky and the flooring is in a bad state. The temple is a muzrai institution.

Kolar Gold Fields.

CROMLECHS.

About 3 miles to the east of K. G. F. on the pipe line, and about half a mile to the north of the village of Hungunda, north of K. G. F. are wide areas comprising several acres of land in which are found cromlechs belonging to the prehistoric age. It is learnt that some of the cromlechs have been rifled owing to the fact that the villagers are ignorant of their historical importance. The antiquities found in them are reported to have been destroyed. Instructions may therefore be issued to the local Revenue officials to see that the cromlechs are not opened in future by the ignorant villagers. The stones forming the rings on the surface may not be broken to pieces for domestic and other purposes.

Hungunda.

CHAUDĒSVARI TEMPLE.

Among the temples in the village of Hungunda there are two which are important from the archæological point of view. One of them is the Rāmēśvara temple on the hill to the south of the village. It is a Chōla monument and is quite intact. The other is the Chaudēśvari temple which is situated at some distance to the east of the village. The structure is dilapidated and architecturally unimportant. But the

images of the Seven Mothers inside the garbhagriha are old sculptures of about the Chōla period. They need protection and for their sake some repairs are necessary for the temple, particularly concerning its roof.

Vakkaleri.

MĀRKANDEŚVARA TEMPLE ON THE MĀRKANDEŚVARA BETTA.

This institution has not been noticed up to now in any of the Annual Reports of this department. It is a large structure built in the Dravidian style and going back to about the 14th Century A.D. and greatly extended during the succeeding periods under the Vijayanagar and Sugaṭūr rulers. The temple is sufficiently intact and with very little expenditure could be put into a decent form. For purposes of protection it may be included in Class III of the list of Ancient Monuments. The roof of the mukhamanṭapa is stated to be leaky in some places. The leaky portions may be cement-pointed. Some of the pillars in the verandah seem to be slanting. They may be examined. The outer prakāra walls are out of plumb in several places owing to the growth of vegetation on them. The slabs must be made quite free from the growth of trees between them. Whatever roots there might be should all be cut down and the joints cement-pointed. The roof of the kaisāle needs immediate attention. The well in front of the temple may be railed off for the sake of the safety of the pilgrims. Just inside the mahādvāra is a pool containing about 6' of water. If possible it may be filled up after draining out the water. The flooring of the courtyard in front of the temple may be made even and paved with stones. Since the temple is situated on the summit of a hill and commands a good prospect all round and since electricity is available at Vakkalēri, the question of installing electric lights in the institution may be considered. An approach road from Vakkalēri to the temple may also be made, if possible.

Sivarapatna.

SŌMEŚVARA TEMPLE.

The Sōmēśvara temple appears to date from about the Chōla period, though it is even possible that the linga inside the main cell may hail from the Gaṅga times as can be surmised from the inscription of Śrīpurusha Gaṅga standing to the north-east of the temple (c. 753 A.D). The temple has become dilapidated; but the villagers want to get the temple rebuilt in a better place in the village and install in it the main linga. They may be encouraged to contribute liberally towards the renovation of the old temple itself.

VARADARĀJA TEMPLE.

This structure is also dilapidated and its mukhamanṭapa which contains some good pillars is in a woeful state. The villagers may be encouraged to get this

temple also renovated. The old inscriptions on the basement cornice of the temple should not be injured or hidden from view during the course of renovation. The garbhagriha is empty. But since the village has several sculptors of repute, it may be possible to encourage the villagers to get a new image of Varadarāja prepared and installed in the temple.

Bellur (near Kolar).

KANVEŚVARA TEMPLE.

The Kanvēśvara temple at Bellūr is about 700 years old and abounds in inscriptions. Its situation very near the high road makes it desirable that certain initial repairs to the monument should be effected and its appearance improved. The outer walls have gone out of plumb in some places. They may be set right using only the old materials, the joints of the slabs being properly cement-pointed. The roof requires to be cleared immediately of the vegetation growing on it and cement-pointed particularly in places where rain water drips through it. The surroundings may generally be made neat and tidy. The outer walls of the Pārvati shrine may be plastered over including the tower of the main cell, its roof being cleared of the vegetation growing on it. An approach from the road may be made and a low compound wall may be constructed enclosing the whole temple area, if possible.

RĀMANĀTHA TEMPLE.

The leaky portions of the roof require proper cement-pointing. The outer walls have collapsed in several places and have been rebuilt in recent times higgledy-piggledy here and there. The collapsed portions may be properly rebuilt. The precincts may be cleared of all vegetation and a compound wall may be constructed. The southern doorway of the navaraṅga may once again be opened to let in more light. The brick platform on the north side of the interior of the navaraṅga may be removed and the flooring improved.

Hoskote.

VARADARĀJA TEMPLE.

The Varadarāja temple at Hoskōte is a minor muzrai institution requiring immediate repairs particularly in respect of the northern outer wall of the sukhanāsi. This wall is out of plumb and in danger of falling. The roof is also leaky in several places. The flooring is in a very bad condition. The mukhamanṭapa needs some kind of protection from the cattle which are making it their shelter. Reinforced concrete screens of suitable design may be inserted to a height of 3' if funds permit.

SHIMOGA DISTRICT.

Anandapura.

THE POND OF THE MAHANTI MATHA.

This pond is situated in a very attractive spot about 2 miles to the north-east of Ānandapura. It is very large and well-built with steps of laterite blocks. It appears to be a monument of the Keḷadi dynasty and deserves, on account of its beautiful surroundings, to be conserved. The cost of renovation, too, would not be high since it is almost intact. A few minor measures may enhance its economic value also since it is provided with a sluice through which water is said to have been once irrigating the lands of Mallandūr. The rank vegetation growing here and there in the area may be cleared. The large tree growing in the south-western corner of the pond should immediately be cut down.

Hosagunda.

ĪŚVARA TEMPLE.

The Īśvara temple at Hosagunda is built in the Nāḍkalsi style by the Śāntaras and has a graceful appearance. It has become very much dilapidated owing to the fact that the village is far removed from it and that the villagers are generally loth to come to the jungle-clad surroundings of the temple. If the jungle could be cleared, they would perhaps have no objection to revive worship in the temple. The large tree that is growing right against the south wall of the temple must immediately be brought down. The wall slabs have been dislodged by the roots of trees and other vegetation. The roof and the flooring require general repairs.

Gauja.

GAUTAMĒŚVARA TEMPLE.

The Gautamēśvara temple at Gauja appears to date from about the Rāshṭrakūṭa period and deserves to be preserved in its original form as far as possible. As it is, it consists of the garbhagriha only with no protection above. It is learnt that an estimate has been prepared to re-build the temple, dismantling its apsidal cell. The apsidal plan is peculiar and should not be interfered with. The construction of a mukhamanṭapa may be permitted as also a roof for the temple.

Belgami.

KĒDARĒŚVARA TEMPLE—II CLASS.

At the time of inspection the temple premises were in a very unsatisfactory state. People had converted the institution into a dharmaśāla, using indiscriminately the

premises for cooking purposes. Travellers had carved their names here and there on the polished pillars of the mukhamanṭapa. Some of the names have been carved very recently. The surroundings were in a very dirty condition. The temple is a second class monument and the following measures of conservation appear to be absolutely necessary :—

1. A compound wall and a gate securely lockable may be provided.
2. The ugly mud walls of the Nandi shrine must be removed.
3. It is said that the ceiling of the Prabhudēva temple is very leaky. This may be looked into.
4. The dilapidated structure to the south of the temple area may be examined with a view to making it useful as a kitchen and store.
5. The thick chunam coating in the inside of the temple may be carefully and slowly scraped off. The outer walls and the towers may be cleared of their mortar coating and the slab joints may be pointed with cement suitably coloured so as to match with the slabs.
6. The mahādvāra has become much ruined owing to neglect. Some of the pillars are out of plumb. They may be set right and a gate provided. Its tiled roof may be replaced by a better one, preferably of stone, if the weight will not be too much.
7. The roof of the main temple is said to be leaky in some places. The leaky portions may be cement-pointed.
8. In the south-east corner of the temple area a person is said to have been buried about 15 years ago. Instructions may be given to his relatives to exhume the body and bury it elsewhere.
9. The Archak of the temple may be given strict instructions not to allow the people to foul the place and use the premises as a musafirkhana. A board declaring the monument to be a protected one may be put up prominently in front of the temple.

THE BHĒRUNDEŚVARA PILLAR.

During the course of constructing the size stone platform for the new Bhērūṇḍa image, the inscription on the east base of the pillar has been entirely covered up. It is necessary that the inscription should be made visible.

Transverse cracks have sprung up both at the bottom of the pillar and at the top. It is difficult to think that the weight at the top will not force it to come down. The newly given steel hoops and the steel supports may not be enough to save the pillar from falling down. Minute examination by the P.W.D. seems to be necessary.

The smaller inscription that stands a little distance to the south-west of the pillar may be carefully removed from there and set up near the platform of the Bhērūṇḍa pillar.

TRIPURĀNTAKA TEMPLE.

1. The basement of the temple to the south of the mukhamanṭapa has recently been repaired and its platform is paved with cement. The smooth surface of the pavement requires to be made rough and coloured to match the stone.
2. The flooring of the mukhamanṭapa and navaraṅga may be made even.
3. The slabs of the walls have been pointed with cement but the colour of the cement does not match the colour of the slabs. The cement may therefore be scraped off carefully and the joints again pointed with cement coloured to match the neighbouring slabs.
4. The walls may be cleaned of all dust and patination and restored to their original colour.
5. The two pillars on the jagali of the eastern porch of the mukhamanṭapa seem to be out of plumb and leaning to one side. They may be examined and the porch strengthened so that it may act as a buttress to the pillars.
6. The southern beam of the above porch is cracked. It may be examined and, if necessary, replaced by another. If any roof is proposed to be constructed for the porch, care should be taken that it will not add undue weight to the structure.
7. The basement all round the temple may be made even and paved with cement as has been done on the south side of the mukhamanṭapa. The dentil mouldings, however, should be left visible.
8. The outer walls of the temple seem to be out of plumb in many places, particularly to the north of the Viṣṇu shrine where a vertical crack has sprung up in the wall. The walls may be examined and, if necessary, re-built where they are out of plumb. While re-building them original materials should be used as far as possible. No size stones should be used.
9. Several of the images inside the temple have been restored in an ugly way. The cement restoration of their broken parts may be removed very carefully.
10. The *bilva* trees to the east of the temple, the tamarind trees to the south and the tree to the west should all be cut down and the premises made clean.
11. The two houses to the south of the temple as also one or two houses to the west may be acquired and dismantled so that there may be a large open yard in front of the temple to the south and more open space to the west. In the front yard may be preserved the several images lying in a neglected condition in various parts of the village.
12. A compound wall may be put up all round the temple including the open area mentioned above.
13. If possible, the thick brick roof of the temple may be examined with a view to reduce its weight.

14. Some of the navaraṅga ceiling slabs have sprung lengthwise cracks. They may be examined.

15. The total cost of attending to all the items mentioned above may come up to Rs. 10,000. It may be spread over two or three years, the repairs of the temple proper being taken up in the first instance.

SÔMEŚVARA TEMPLE.

The Sômeśvara temple is generally intact. But some minor repairs are necessary to improve its appearance. The area consisting of the temple and the fields around may be enclosed with a railing all round. A door may be provided for the navaraṅga doorway. The trees and plants growing by the side of the walls and between the wall slabs may be removed and the joints cement-pointed with cement coloured to match the stones. No private buildings may be permitted to be constructed near the temple. The yard in front of the temple may be levelled up and converted into a playground for the children of the school. The steps leading up to the temple may be improved and the jagali set right. The flooring of the navaraṅga requires to be made even. One of the sukhanāsi ceiling slabs is cracked. It may be examined.

KĀLIKĀDĒVĪ TEMPLE.

The slabs of the outer walls are out of plumb and require re-setting in several places, the joints being properly cement-pointed.

NILAKAṆṬHĒŚVARA TEMPLE.

The outer walls and basement of the temple are out of plumb in many places and are overgrown with rank vegetation. They may be set right.

ONAKEHOṆḌADA-BASAVANNA TEMPLE.

The structure has become very much dilapidated, the outer walls and the tower having collapsed beyond all possibility of being renovated without very heavy cost. The images in the vicinity may be removed to the compound of the Tripurāntaka temple.

IMAGES LYING IN VARIOUS PARTS OF THE VILLAGE.

All these may be removed to the compound of the Tripurāntaka temple and preserved. In a backyard called Kammārara-hittalu, there are two beautiful images of a Yākshi and a male attendant which require to be immediately removed to a place of protection. In the *kaṇa* or *hittalu* belonging to Gurupāda Gauḍa, there are lying neglected some good images of a Nāga couple intertwining. They may also be preserved in the compound of the Tripurāntaka temple.

Talagunda.**VIRABHADRA TEMPLE.**

An image of Virabhadra which appears to have been originally worshipped in the temple is now lying buried in the open verandah behind the temple. It is a good piece which is worthy of being preserved in the maṇṭapa of the temple.

PRANAVEŚVARA TEMPLE.

The temple has been renovated and a low compound wall has been put up. All the stray images in the neighbourhood may be collected and preserved in the compound. The temple enclosure may be kept clean and made tidy, the lantana and other trees growing up here and there being cleared. The level of the open yard in front of the temple is higher than that of the flooring of the temple. Rain water may thus enter the temple unless prevented by suitable drainage in front of the doorway. The famous Kadamba inscription pillar seems to be slanting a little to the south-east. It may be examined and the pillar set right if necessary.

Bandalike.**BASTI.**

The basti is a good example of the fully developed Chālukyan style and is well worthy of preservation as an Ancient Monument under Class III. The premises may be cleared of all vegetation and the fallen slabs of the walls and ceilings restored to their original places. The joints of the slabs may be cement-pointed. The roof requires to be made water-proof and the flooring to be made even and cement-pointed.

SŌMEŚVARA TEMPLE.

This is an ornate structure containing some very beautiful screens and doorways of the twelfth century. It is completely a Chālukyan structure worthy of preservation under Class III of the Ancient Monuments. The outer walls have become out of plumb in several places and the beams and ceiling slabs have become dislodged here and there. The roof and the flooring require general repairs. The thick vegetation growing on the temple and in the vicinity must be cut down and the temple surroundings made neat and tidy.

TRIMŪRTI TEMPLE.

This temple is a triple-celled structure of the Chālukyan period and deserves to be preserved as a monument of Class III. The surroundings may be cleared of the jungle and the teak trees planted in front may be cut down. The towers and roof as also the flooring of the temple require general repairs. The slabs of the walls have to be re-set in some places, the joints being properly cement-pointed. The ground around the temple may be levelled up and made neat.

Chikkamagadi.**KALLĒŚVARA TEMPLE.**

Many of the ceiling slabs have come down as also some of the slabs belonging to the outer walls. They require to be re-set and the temple surroundings cleared of all rubbish. Cooking inside the temple premises may be forbidden.

JAIN BASTI.

The basti is generally intact and it will not cost much to effect some minor repairs. The vegetation on the roof and in the neighbourhood may be cleared and the plants growing on the monument may be cut down. The roof requires general repairs. The premises should be levelled up. If possible, a compound wall may be constructed. The temple may be included in Class III of the protected list.

Malavalli.**PILLAR INSCRIPTION.**

The platform that has recently been constructed at the base of the pillar requires to be lowered down by about a foot and a half since it has hidden from view about 13 letters in each line of the inscription. The base of the pillar is lying in the drain to the south-east of the Kallēśvara temple. If possible it is desirable, to get it joined to the pillar and secured by iron hoops, care being taken not to damage the inscription.

Kubatur.**KAITABHĒŚVARA TEMPLE—II CLASS.**

The temple is a fine monument of the Chālukyan style hailing from about the 11th century A.D. It is an ancient monument of the second class and deserves to be carefully preserved. The following points of conservation may be suggested :—

1. It may be provided with an ancient monument board.
2. It may be provided with a compound wall inclusive of the smaller temples and running at a distance of about 30 yards on the west. Against the west wall may be built a line of brick buildings consisting of the priest's quarters, the pākaśālā, a store room and an extra room, the priest being forbidden from using the Pārvaṭī shrine as his dwelling place thereafter. Since the temple is in a jungle and a person is needed for its protection, it is necessary that the priest should live in an out-house. The temple has been previously attacked by robbers.
3. The mud walls in the western part of the building and on its south-east may be completely removed, opening to view the garbhagṛiha doorway.

4. The floor of the maṇṭapa which is paved only in the central aisle may be provided with concrete flooring, the stone slabs being pointed with coloured cement.

5. The original bull was broken and removed some years ago. A new one may be provided. If possible, the unbroken fine bull in the ruined Pañchaliṅgēśvara temple at Belgāmi which belongs to the same school and period may be brought over and installed in the square of the maṇṭapa just to the east of the central ceiling.

6. The whitewash and soot on the ceilings and pillars may be carefully removed without damage to the carvings or the polish.

7. The tower may be cleared of all plants, the old mortar work scraped off and the joints of the stones pointed with cement coloured to match the stones.

8. The dilapidated and ugly-looking vacant modern structure to the south-east of the temple may be dismantled and the ground levelled up.

9. The compound should be levelled and properly furnished with drainage to lead off water.

10. The wood work inside the garbhagṛiha may be completely removed. The temple may be provided with movable lampstands and a thin steel rod for suspending the water vessel over the liṅga.

It is learnt that the temple has about Rs. 1,500 as reserve fund.

PĀRŚVANĀTHA BASTI.

The basti is a structure of the Chālukyan times having some well carved images. For the sake of these images the following points of conservation are suggested :—

1. The ceiling slabs which have gone out of plumb here and there may be set right and the roof generally repaired and made waterproof.

2. A lockable wooden door may be provided in the place of the existing one which has become useless.

3. The flooring may be generally repaired.

4. A Jain Archak may be appointed to look after the monument.

5. The basti may be included in Class III for purposes of protection.

6. It is learnt that the institution used to enjoy several inam lands. Worship may be restored, if possible.

7. The images in the compound deserve to be better preserved.

RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple is almost intact. Only the surroundings require to be made neat and tidy. The institution may be placed in Class III for purposes of conservation, since it happens to be a genuine monument of the Rāshtrakūṭa period.

Bharangi.**BASTI.**

The structure is almost intact. It may be considered if it is possible to encourage some Jain priest to offer worship in the basti.

KALĒŚVARA TEMPLE.

The temple is very much dilapidated, its outer walls having collapsed in several places. The villagers may be encouraged to renovate it.

BANAŚANKARĪ TEMPLE.

Three of the images in this temple, *viz.*, Nos. 1, 3 and 4 from the left of the row, are worthy of being preserved in a museum, or looked after carefully in case there should be any difficulty in removing them to a museum. For the time being the temple may be generally repaired and a local person, preferably the Patel or the Shanbhog, instructed to look after them well. The surroundings may be cleared of all vegetation. The roof of the temple requires to be made waterproof.

Kuppagadde.**ĪŚVARA TEMPLE.**

1. The temple is sufficiently intact having been repaired about five years ago. But there has been put up an ugly zinc sheet roofing above the mukhamanṭapa. It must be removed and the original roof repaired to prevent rain water from soaking through the ceilings.

2. Several of the ceiling slabs are cracked and require to be examined and cement-pointed.

3. Cooking inside the open manṭapa should strictly be forbidden. An ancient monument board may be supplied and set up.

4. The plants growing on the walls, etc., of the temple should be cleared. The priest may be asked to look after such work occasionally.

5. The surroundings have a thick growth of lantana and some trees. These may be cut down and the place made neat and tidy.

Udri.**DILAPIDATED ĪŚVARA TEMPLE.**

This temple stands to the north-east of the village and is so much ruined that it is impossible to renovate it. Even the single cell that is standing now is about to collapse. But its architectural members consisting of pillars, pilasters, doorways, etc., may be removed to a safe place since they show good workmanship.

JAIN BASTI.

This stands to the west of the village. It is almost intact and is in need of certain minor measures of conservation. Some of the ceilings have sprung cracks, particularly the central ceiling and the one to its north. These may be examined and set right. The roof may be repaired and made water-proof. The front part of the temple and the surroundings may be cleared of all vegetation. The plants growing on the walls and tower may be cut down and the slab joints cement-pointed. The inscription stone lying to the south-east of the temple may be set up properly so that its letters may not get damaged. The front wall of the temple may be repaired.

ŚIVA TEMPLE.

This temple is situated about a hundred yards to the east of the basti mentioned above. It requires a concrete roof and the slabs of the walls need to be cement-pointed at the joints. The surroundings should be made neat and tidy.

LAKSHMINĀRĀYAṆA TEMPLE.

This temple stands about a hundred yards to the south-east of the Śiva temple. As it is, it consists of a single cell which has recently been repaired and provided with a doorway. Worship may be restored in the temple.

REPAIRS AND MAINTENANCE OF MONUMENTS.

[Based on the Reports of the Sub-Division Officers.]

The annual reports in respect of the repairs and maintenance of ancient monuments have been received only from the Mysore, Chitaldrug, Kolar, Hassan, Kadur and Shimoga Districts. The Sub-Division Officers of the other districts have not so far forwarded their inspection reports.

CHITALDRUG DISTRICT.

CHITALDRUG SUB-DIVISION.

The Rock-cut temple at Rāmadurga and the Edicts of Aśōka in Siddāpur, Moḷakālmuru Taluk, are both reported to be in good condition.

DAVANGERE SUB-DIVISION.

The ancient monuments in this sub-division are as under :—

1. Hariharēśvara temple, Harihar—I class.
2. Basti, Heggere—II class.

3. Īśvara temple, Ānekoṇḍa—II class.
4. Īśvara temple, Nanditāvare—III class.
5. Do Nandigūḍi—III class.

These five monuments in the Dāvangere Sub-Division are reported to be in good condition.

SHIMOGA DISTRICT.

The Deputy Commissioner, Shimoga District, has forwarded the following report on the working and preservation of the Ancient Monuments in the Shimoga District during the year 1940-41 :—

The appended statement gives the names of ancient monuments in this District and the particulars regarding their inspection by the several officers during the year under report.

There has been an addition to the list of ancient monuments—Shaji's tomb at Hodigere has been declared a protected monument under section 3 (1) of the Ancient Monuments Preservation Act, *vide* Government Notification No. E. 209—Univ. 216-39-66, dated 16th July 1940. In response to this notification, inviting objections, if any, Kadamma, mother and guardian of the minor khatedar of the land on which this tomb lies has submitted an objection petition claiming ownership of the land so far for the purpose of preserving the monument in question and praying that the amount spent on the land may be paid to her together with the value of the land before declaring the tomb an ancient monument. A report was therefore submitted to Government. Final orders of Government under section 3 (3) of the Act regarding the confirmation or withdrawal of the notification have not so far been received. Sanction has since been accorded to the proposal to acquire 1/2 an acre of land for the purpose in G. O. No. E. 535-37—Univ. 16-39-87, dated 14th August 1941, the cost of acquisition having been ordered to be met out of the University funds as a special case.

Condition.—All the institutions are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is under correspondence. It is reported that estimates for certain repairs to the Bastis at Narasāpur and to the Śrī Trimūrti Nārāyaṇa Temple at Banda-like in Shikārpur Taluk have been called for from the Assistant Engineer, Shikārpur. The roof of the Śrī Mallikārkjunasvāmi temple at Kalasi in Sāgar Taluk is reported to be leaky and the Assistant Engineer, Sāgar, has been requested to prepare an estimate. Jungle clearance in the palace site

outside the fort at Nagara is stated to be under correspondence with the Public Works Department. The question of effecting repairs to the Śrī Kaitābhēśvara Temple at Kubatūr and of constructing a compound wall is engaging attention.

Repairs.—During the year under report, repairs are reported to have been effected by the Public Works Department to the following institutions :

1. Sivappa Naik's Fort at Nagar—Clearance of jungle at a cost of Rs. 25.
2. Devaganga ponds at Basavana Byana, Hosanagar Taluk—Resetting the fallen slabs at a cost of Rs. 46.
3. Bastis and Inscriptions at Humcha—Urgent repairs at a cost of about Rs. 50.

Establishment.—The following institutions continued to entertain the establishment noted against them :—

- | | |
|---|---|
| 1. Sri Kudli Ramesvaradevaru temple | ... One servant on Rs. 2 per mensem |
| 2. Sri Bhadravati Lakshminarasimha Devaru | ... One servant on Rs. 4 per mensem. |
| 3. Santebennur Honda and Musafirhana | ... One care-taker paid out of District Board Funds. |
| 4. Sri Belagavi Kedareswara and 2 other temples | ... One care-taker on Rs. 4 per mensem paid out of Nehami allowances. |
| 5. Kubatur Kaitabhesvara Temple | ... Care-taker. |
| 6. Nagar Devaganga Pond | ... Care-taker on Rs. 7 per mensem paid out of State Funds. |
| 7. Melige Ananthanatha Basti | ... One care-taker on Rs. 2 per mensem. |

General.—The Muzrai Commissioner paid a visit to the Sri Rāmēśvara Temple at Keladi during the year under report in company with the Deputy Commissioner.

**Statement showing the several Ancient Monuments in the Shimoga District
inspected during the year 1940-41.**

SHIMOGA DISTRICT.

Sl. No.	Taluk	Place	Name of Monument	Inspected by
1	Shimoga	Kudli	Sri Ramesvaradevaru temple.	Sub-Division Officer and Amildar.
2	"	Bhadravati	Lakshminarasimhadevaru temple.	Do
3	Chennagiri	Chennagiri	Fort	Amildar
4	"	Santebennur	District Board Musafir-khana and Honda.	Sub-Division Officer and Amildar.
5	"	Hodigere	Shaji's tomb	Deputy Commissioner (<i>vide</i> note below).
6	Honnali	Honnali	Fort	Amildar
7	Shikarapur	Belagami	Sri Kedaresvaradevaru temple.	Do
8	"	"	Sri Tripurantakesvaradevaru temple.	Do
9	"	"	Sri Bherundesvara Pillar	Do
10	"	Bandalike	Sri Trimurti Narayana temple.	Do
11	"	"	Annekallu temple	Do
12	"	Narasapur	Bastis	Do
13	"	Talagunda	Sri Pranavesvara temple	Do
14	"	"	Inscribed pillar in front of the temple.	Do
15	"	Malavalli	Inscribed pillar	Do
16	Sorab	Kubatur	Sri Kaitabhesvara temple and inscriptions.	Deputy Commissioner, Sub-Division Officer, and Amildar.
17	"	Udri	Temples and inscriptions	Do
18	Sagar	Keladi	Sri Ramesvara temple	Sub-Division Officer and Amildar; also visited by Revenue Commissioner in company with Deputy Commissioner.
19	"	Ikkeri	Sri Aghoresvara temple	Do
20	"	Kalsi	Sri Mallikarjunadevaru temple.	Do
21	Nagar	Nagar	Sivappa Naik's Fort	Amildar
22	"	"	Palace site outside Fort	Do
23	"	Basavana Byana	Devaganga pond	Do
24	"	Huncha	Bastis and inscriptions	Do
25	Tirthahalli	Kavaledurga	Fort	Sub-Division Officer, and Amildar.
26	"	Melige	Fort	Do

NOTE.—Re: Item No. 5—Shaji's Tomb at Hodigere.—Notification under section 3(1) of the Ancient Monument Preservation Act of 1925 has been published in the Gazette with No. E. 209—Univ. 216-59-63, dated 16-7-40. But no order under section 3(3) of the Act re. confirmation or withdrawal of the Notification has been received as yet.

HASSAN DISTRICT.

The following is the consolidated list showing the particulars of the ancient monuments inspected by the Sub-Division Officers in the district during the year :—

SAKLESPUR SUB-DIVISION.

1. Mañjarabād Fort.
2. Śrī Hoysalēśvarasvāmi Temple, Halebīd.
3. Kēdārēśvarasvāmi Temple, „
4. Virabhadrasvāmi Temple, „
5. Pārśvanāthasvāmi Temple, „
6. Ādinātha Basti, „
7. Sāntināthasvāmi Basti, „
8. Inscriptions „
9. Śrī Chennakēśavasvāmi Temple, Bēlūr.

HASSAN SUB-DIVISION.

1. Prasanna Chennakēśavasvāmi Temple, Ambuga.
2. Vishṇu Statue at Koṇḍajji.
3. Nāgēśvara and Chennakēśavasvāmi Temples, Mosale.
4. Īśvara Temple, Arsikere.
5. Kēśava Temple, Hārṇahalli.
6. Grose's Tomb, Arsikere.
7. Sōmēśvara Temple, Hārṇahalli.
8. Narasimhasvāmi Temple, Jāvagal.
9. Chennakēśava Temple, Hullekere.
10. Kēśava Temple, Honnāvāra.
11. Gomāṭēśvarasvāmi, Śravaṇabelgoḷa.
12. Akkana Basti, „
13. Inscriptions, „
14. Chāmuṇḍarāya, Basti, „
15. Chandragupta Basti, „
16. Pārśvanātha Basti „
17. Lakshmīnarasimhasvāmi Temple, Nuggihalli.
18. Sadāśīvasvāmi Temple, „
19. Lakshmīnārāyaṇa Temple, Anati.
20. Narasimhasvāmi Temple, Hoḷenarasipur.

KADUR DISTRICT.

CHICKMAGALUR SUB-DIVISION.

1. Yūpastambha at Hiremagalūr—Class II ; in good condition.
2. Viranārāyaṇa Temple, Beḷavāḍi—Class I ; under the management of the Śringeri Jahgir ; the Deputy Commissioner states that it is a fine old structure badly neglected. The surroundings and the roof are overgrown with rank vegetation. The latter is said to be leaking badly. The chairman of the Panchayet is said to have promised to have the roof and the compound cleared of vegetation.
3. Mārkaṇḍēśvara Temple, Khāṇḍya—Class III ; not in good condition. Some repairs are said to have been effected by the P.W.D.
4. Siddēśvara Temple, Marle—Class II ; in good condition.
5. Chennakēśava Temple, Marle—Class II ; in good condition. Some repairs are being done.
6. Kaḷasēśvara Temple, Kaḷasa—In good condition. Annual repairs are being done from the temple funds.

TARIKERE SUB-DIVISION.

The undermentioned institutions are said to have been inspected during the year and are reported to be in good condition :—

1. Lakshmīkāntasvāmi Temple, Dēvanūr, Kadur Taluk.
2. Śiva Temple, Hirenallūr, Kaḍūr Taluk.
3. Amṛitēśvara Temple, Amritāpura, Tarikere Taluk.
4. Sōmēśvara Temple, Sompura, Tarikere Taluk.

MYSORE DISTRICT.

MYSORE SUB-DIVISION.

Jyōtirmayēśvara Temple, Śāligrāma—II Class. The Archak of the temple who is also the care-taker is reported to be not doing his work properly. It is learnt that an estimate for Rs. 4,500 had been prepared, but that the work was not taken up since the villagers did not come forward with their contribution. It is reported that the building is in a dilapidated condition and that rank vegetation has grown on the temple.

Rāmānujāchārya Temple, Śāligrāma—II Class. The monument is reported to be in good condition. But the care-taker is reported to be not doing his duty properly. In the Śrīpāda Tirtha the flooring is said to be requiring cement-pointing.

KOLAR DISTRICT.

KOLAR SUB-DIVISION.

The following Ancient Monuments in the Kōlār Sub-Division are reported to be in good condition .—

1. Śrīpādarāya Brindāvana at Muḷbāgal.
2. Hazrath Baba Hydervali Darga, Muḷbāgal.
3. Birth Place of Hyder Ali Khan, Būdīkōte.
4. Mokbara at Kōlār.
5. Kōlāramma temple, Kōlār.
6. Sōmēśvara temple, Kōlār.
7. Bara Imam Makkan, Kōlār.
8. Śrīpatīśvarasvāmi temple, Sīti.
9. Rāmalingēśvara temple, Āvaṇi.
10. Vināyaka temple, Kuruḍumale.

CHIKBALLAPUR SUB-DIVISION.

The Assistant Commissioner, Chikballāpur Sub-Division, states that the following monuments in the Chikballapur Sub-Division were inspected during the year under report :—

- Bhoganandīśvara Temple.
- Tipu's Palace.
- Yōganandīśvara Temple.
- Raṅganātha Temple.
- Hussain Shah Valli Darga.
- Venkaṭaramaṇasvāmi Temple, Ālamgiri.
- Amaranārāyaṇa Temple at Kaivāra.

He has further forwarded the following statement showing the progress of the action taken on the observations made in the Conservation Note of the Director of Archæological Researches in Mysore :—

VENKAṬARAMAṆASVĀMI TEMPLE, DĒVARAGUDIPALLI.

(BAGEPALLI TALUK.)

1. In some places in the navaraṅga the flooring is uneven. It may be set right when funds permit. The V. P. Sub-Overseer has been directed to submit the estimate.

- | | |
|---|---|
| <p>2. On the left pilaster of the outer vestibule is a figure of Yōgā-Narasimha for whom a brick and mortar niche has been built in recent times. It may be removed.</p> <p>3. For the vāhanas which are kept in the navarāṅga a separate room may be given in the prākāra.</p> <p>4. The whitewashing on the walls and other parts of the temple has covered the inscriptions and sculptures. It may be carefully and slowly scraped off without damage to the stones.</p> | <p>The Amildar will be directed to take action early.</p> <p>The vāhanas are shifted to a room in the prākāra. The V. P. Sub-Overseer is directed to submit an estimate.</p> <p>Scraping work is in progress.</p> |
|---|---|

ŚRĪ RĀMEŚVARASVĀMI TEMPLE ON THE HILL AND ŚRĪ VENKĀṬA-RAMAṆASVĀMI TEMPLE, GUḌIBAṆḌA.

The Assistant Engineer, Chikballapur Sub-Division, has been requested to furnish estimates in respect of the repairs to these temples. As soon as they are received further proposals will be taken up.

Among the monuments inspected by the Director of Archæological Researches during the year there are not only those which are already on the list of Ancient Monuments, some of them being declared 'Protected', but also those which are not so included. The former, of course, require the attention of the D. P. W., while in the case of the latter other departments of Government like the Muzrai, or private bodies might be interested. In all the cases the recommendations are from the point of view of the Archæological Department; and the proposals are made according as the monuments need conservation. The Archæological Department is primarily interested in the upkeep of the 'Protected' or 'Ancient' monuments as admitted in the list, by reason of their artistic or historical importance. As regards other monuments, wherever any need is observed, a recommendation is made, the idea being that all deserving monuments may be put into order by those interested in them at least by effecting the initial repairs so far as is possible. Some of the monuments might be of interest from the point of view of the Muzrai Department particularly. In such cases it is for the Muzrai Department to consider these proposals. In some other cases it has been felt that the local people might be encouraged to keep a monument in good order. In these cases a contribution from the villagers might be taken and the temples repaired. If, however, no funds of any kind are available, the Director's proposals cannot evidently be given effect to, for such monuments are not on the conservation list of the Archæological Department.

**REPORT ON THE CONSERVATION OF ANCIENT MONUMENTS IN
THE STATE DURING THE YEAR 1940-41, BY THE GOVERN-
MENT ARCHITECT, PUBLIC WORKS DEPARTMENT, BANGALORE,
FOR 1940-41.**

The work of conservation of ancient monuments was carried out by Public Works Department during 1940-41 according to detailed drawings, sketches and instructions from the Government Architect.

The total amount of works for which estimates were prepared in the year 1940-41 was Rs. 61,265-10-7 and actual expenditure up to the time of reporting was Rs. 15,661-3-0 as detailed below.

Conservation of Ancient Monuments in the State during 1940-41.

No.	Names of temples and places	Works prepared and estimated	Outlay so far incurred
		Rs. a p.	Rs. a p.
1	<i>Mysore Division—</i>		
	(1) Sri Srikanthesvarasvami temple at Nanjan- gud.	8,078 0 0	5,281 0 0
	(2) Sri Vaidyesvarasvami temple at Talkad T. Narsipur Taluk.	1,510 0 0	...
2	<i>Bangalore Division—</i>		
	(1) Repairing the Fort wall at Devanhalli ...	60 0 0	89 0 0
	(2) Annual Repairs of Syed Ibrahim's tomb at Chennapatna.	50 0 0	50 0 0
	(3) Renovating Sri Kailasesvarasvami temple at Dodmalur.	4,230 0 0	1,313 0 0
	(4) Annual Repairs of Thimmappa Raj Urs mansion at Chennapatna.	200 0 0	157 0 0
	(5) Improvements to the Birth place of Tippu Sultan at Devanhalli.	2,100 0 0	225 0 0
	(6) Repairing the Inscription stone at Aradesa- halli village.	10 0 0	7 0 0
	(7) Repairing Hoysalaballala palace on Kundana Hills.	50 0 0	40 0 0
	(8) Annual Repairs of Tippu Sultan's birth place at Devanhalli.	9 0 0	9 0 0
3	<i>Kolar Division—</i>		
	(1) Mokbara at Kolar ...	133 0 0	...
	(2) Kolaramma temple at Kolar ...	150 0 0	150 0 0
	(3) Somesvara temple at Kolar ...	5,120 0 0	...
	(4) Rangadhama temple at Rangasthala, Chick- ballapur Taluk	1,845 0 0	...
4	<i>Mandya Division—</i>		
	(1) Lakshminarayanavami temple at Hosa- holalu.	12,006 10 7	...

No.	Names of temples and places	Works prepared and estimated	Outlay so far incurred
		Rs. a. p.	Rs. a. p.
5	<i>Hassan Division—</i>		
	(1) Renovation of Sri Channakesarasvami temple at Belur.	15,600 0 0	1,453 0 0
	(2) Renovation works of Hoysalesvarasvami temple at Halebid.	5,345 0 0	3,875 0 0
	(3) Sri Lakshminarasvami temple at Nugge halli.	1,000 0 0	442 0 0
	(4) Repairs to Fort at Manjarabad	822 0 0	187 0 0
	(5) Renovation of Jain Basti at Halebid	192 0 0	...
		1,000 0 0	976 0 0
		20 0 0	18 3 0
6	<i>Shimoga Division—</i>		
	(1) Ganda-Bherunda pillar at Belagavi	140 0 0	140 0 0
	(2) Tripuranatakesvara temple at Belagavi	275 0 0	104 0 0
7	<i>Kadur Division—</i>		
	(1) Amritesvarasvami temple at Amritapura	100 0 0	96 0 0
	(2) Yupaṣṭambha at Hiremagalur	15 0 0	12 0 0
	(3) Siddhesvarasvami temple at Marle	45 0 0	40 0 0
8	<i>Chitaldrug Division—</i>		
	(1) Asoka's inscription at Siddapur	20 0 0	20 0 0
	(2) " " Brahmagiri	20 0 0	20 0 0
	(3) " " Jatinga Ramesvara Hills.	20 0 0	20 0 0
	(4) Jain Basti at Heggere	1,100 0 0	935 0 0
	Total	61,265 10 7	15,661 3 0

No estimates were prepared and no outlay incurred during the year 1940-41 in Headquarter Range, Mysore, Tumkur Division and Buildings Division, Bangalore.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

KOLAR DISTRICT.

Mulbagal.

The larger temples of Mulbāgal have already been described in the Annual Report of this department for the year 1930, pp. 17-18. Some of the smaller temples which deserve notice here are : the Nāchchāramma temple at the foot of the Mulbāgal hill, a ruined temple about a hundred yards to its south-west and the Vidyāsaṅkara temple which is situated beside the tank called Śankara Tīrtha at a little distance to the south-east of Mulbāgal.

NĀCHCHĀRAMMA TEMPLE.

The Nāchchāramma temple stands at the foot of the hill. It is a cave temple with a navaraṅga built in front whose doorway is to the south. A flight of steps leads into the cave shrine of the goddess. The deity, about 3½' high, is rude and is called Pārvatī by the local people. But in the inscription No. Mulbāgal 7 of 1416 A.D. the name of the goddess is given as Nāchidēvī and she is called the chief goddess of the place. The structure is of the 15th century.

The navaraṅga is plain and has in the central square four Dravidian pillars with cubical and octagonal mouldings. On the cubical mouldings appear padma medallions in relief. The capitals are of the imitation ribbed pattern met with in the 14th and 15th century structures at Terakaṇāmbi and elsewhere in South Mysore. Two rude images, one of Gaṇeśa and the other of Mahishāsuramardini, are set up in the navaraṅga.

The temple is not architecturally important. The occurrence of the capitals of pillars usually met with in South Mysore is however to be noted.

RUINED TEMPLE ON THE HILL.

Since the main god of the temple on the hill is missing and there is no inscription referring to the temple, it is not known for which god the temple was built. The temple is much ruined and stands on a hillock rising immediately to the south-east of the main hill at Mulbāgal. It is a granite structure consisting of a garbhagriha, an open vestibule and a navaraṅga, of which the last has two entrances—one on the

east and the other on the south. In workmanship the structure reminds us of the 14th and 15th century temples of the Vijayanagar period.

The outer walls are plain and are raised on a basement consisting of two plain right-angled cornices. The eaves have a sharp curve with a row of sea-horses above them as at Terakāṇambī and elsewhere. The pillars inside the navaraṅga are Draviḍian in style having cubical, octagonal, sixteen- and thirty-two-sided mouldings. The capitals have the imitation ribbed mouldings and plantain bud hangings. The ceilings are all plain except for a padma medallion appearing on the central one. The temple appears to have had a tower originally; but this has completely disappeared now. The structure is not architecturally important.

VIDYĀ-ŚĀṆKARA TEMPLE.

The Vidyā-Śaṅkara temple is situated to the north-west of Śaṅkara Tirtha. It is a granite structure endowed in 1389 A.D. by Bukka

Date.

II King of Vijayanagar. It has now become dilapidated and is not architecturally important.

It consists of a garbhagriha enshrining a low liṅga called the Vidyā-Śaṅkara liṅga, a closed vestibule and a navaraṅga having a doorway on the south. In front of the navaraṅga doorway is a porch of three squares connecting which and another

General description.

dilapidated mono-celled shrine is another porch. The brick tower above the garbhagriha of the temple is much ruined.

LAKSHMĪ-NĀRĀYAṆA TEMPLE.

To the west of the above-mentioned temple is another smaller temple, also ruined. It perhaps originally enshrined the god Lakshmi-Nārāyaṇa mentioned in Mulbāgal 10 of 1339 A.D.

VIGHNĒŚVARA SHRINE.

The mono-celled Vighnēśvara shrine lies a few yards to the west of the Vidyā-Śaṅkara temple. It is a granite structure built to enshrine a relieve figure of Gaṇēśa carved on a large boulder which contains several inscriptions in Kannaḍa and Nāgari.

Goribidnur.

VENKATARAMAṆASVĀMI TEMPLE.

The Venkaṭaramaṇasvāmi temple is a very plain structure of about the Nāyak period consisting of a garbhagriha, a closed vestibule of

Plain structure.

three squares and a raṅga-maṇṭapa having in its middle square four Draviḍian pillars with cubical and eight-sided mouldings.

The main image is about 4' high. It is four-handed, with *dāna*, *chakra*, *śankha* and *gadā*. It is very rudely carved. Similarly the images guarding the *garbhagriha* doorway are also rude and dwarfish. In the vestibule are kept a stone image of the goddess *Alamēlammā* and a metallic processional group of *Janārdana*. The image of the goddess is four-handed with *abhaya*, *padma*, *padma* and *dāna*. The *prabhāvali* is of the same stone.

Rude images.

The temple is architecturally unimportant.

Gudibande.

The history of *Gudibande* is given in the Annual Report of this department for 1914. The place is said to have derived its name from the temple (*guḍi*) that is built on a rock (*bande*) to the east of the place. The tank of the village which is called *Baira-sāgara* is said to have been constructed by *Baire Gaḍa* who was a *Pāllegār* of the place and is known to have built also the fortress on the hill which rises immediately to the north of the village. A little distance to the south of the village there is a hamlet called *Hale-Gudibande* which is said to have been the older town.

History of the place.

ĪBALA NARASIMHA TEMPLE.

(Pl. II, 1).

The temple from which the name of the place is said to have been derived is dedicated to *Ībala* (or *Abōbila*) *Narasimha* worshipped in the form of a natural stone. There is no image. The structure is really a cave shrine with stone walls built on the four sides in front of the cave. Above the boulder which contains the cave is constructed a brick and mortar tower. The temple faces south.

Cave shrine.

The cave is divided into two chambers of which the inner one forms the *garbhagriha* and the outer one a *maṇṭapa*. The latter has a doorway guarded by *dvārapāla* figures. On the north outer wall of the *maṇṭapa* appear rude relief figures of *Vāmana*, *Rāma*, *Varāha* and *Ugra-Narasimha*. There are also crude carvings of a *matsya* and a serpent.

The structure appears to be of the 17th or even of the 18th century. It is not important architecturally. A new inscription was discovered to the south-west of the temple.

GŌPĀLAKRISHṆA TEMPLE.

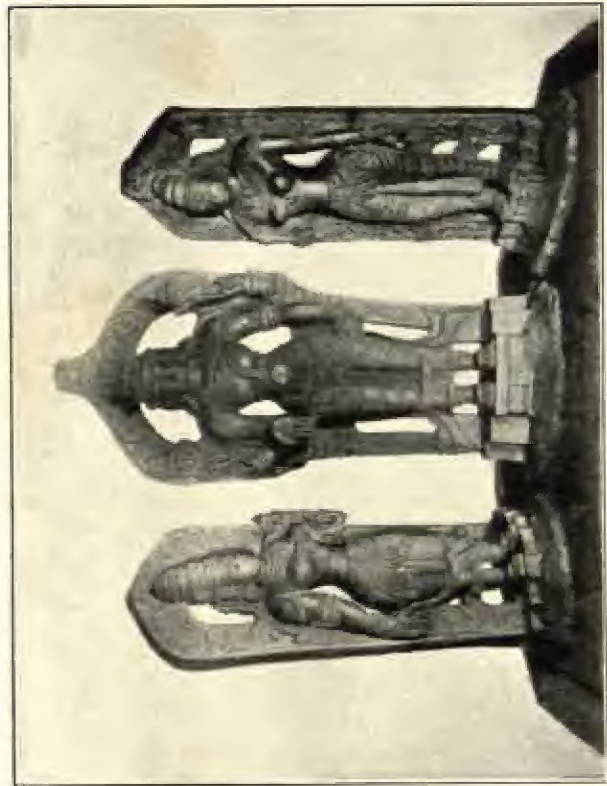
The *Gōpālakrishṇa* temple which is now much ruined stands about 50 yards to the north of the *Ībala Narasimha* temple. It consists of a *garbhagriha*, an open



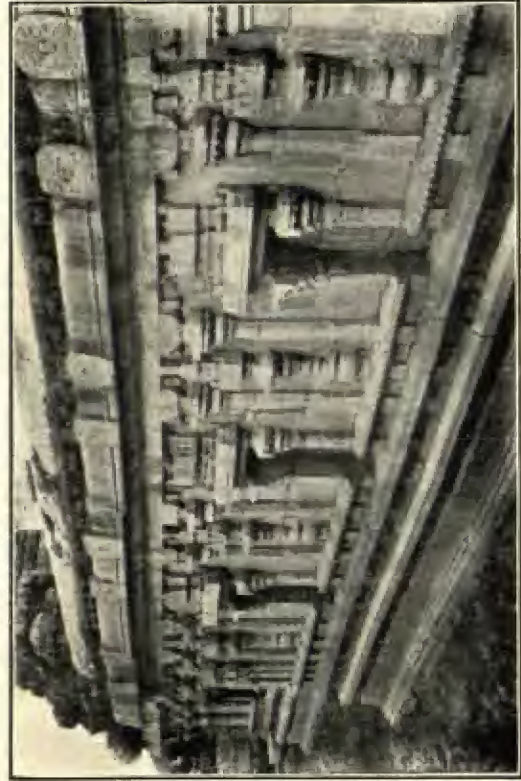
1. OHALA NALLASIMHA TEMPLE, GUDIBANDA (p. 32).



2. FORT WALL PROVIDED WITH A GATEWAY,
GUDIBANDA HILL (p. 35).



3. VENKATARAMANA AND HIS CONSORTS, VENKATARAMANA TEMPLE,
DEVARAGUDIPALLI (p. 41).



4. OUTER WALL, SVAYAMBHUVESVARA TEMPLE, MADIVALA (p. 50).

vestibule, a navaraṅga and a porch. The outer walls which had been constructed of brick have all mostly disappeared. The brick tower too is gone. The main image of the temple is missing.

THE GUḌIBAṆḌE HILL.

The fortified hill at Guḍibaṇḍe is locally called Surasadmagiri. The following are the several points of interest that we come across as

Points of interest. we ascend the hill :—

1. Āñjanēya temple.
2. Rock-cut steps.
3. First line of fortifications with bastion. There are rock-cut steps by the side of the fort walls.
4. Second line of fortifications provided with bastions.
5. A *dōṇe* or pool of water.
6. A cross wall connecting the main fort and built to protect the gateway mentioned below (No. 7).
7. Natural gateway formed by boulders.

The two lines of fortifications mentioned above are free from the use of mortar. They have also no parapets.

8. Bastion with which is connected the cross wall mentioned in No. 6.
9. A *dōṇe* or pool of water.
10. Gateway and third line of fortifications. The gateway and the walls have brick and mortar parapets above, which evidently seem to have been put up during the Mosiem period. The parapets are provided with musket holes and cannon platforms. The stone slabs used in the construction of this line of fort walls are neatly dressed and pointed with mortar. The gateway consists of six squares and the two rows of pillars belonging to it are all plain with cubical mouldings.
11. Kṛishṇa temple.—This temple is immediately behind the gateway described above and has become very much dilapidated. But it indicates that the gateway was originally a Hindu construction. The structure is very plain with its outer walls built of rubble in some places and of brick and mortar in others. It has a garbhagriha, an open vestibule and a front maṇḍapa. The four central pillars of the last are Dravidian in style and contain cubical and eight-sided mouldings. The ceilings and the doorway jambs are all plain. The main god of the temple is missing. The structure is said to belong to the period of Rāme Gauḍa, the brother-in-law of Baire Gauḍa, the Pāllegar of the place.

12. A group of about six *dones*.
13. Grinding mill of stone, probably used for making gunpowder.
14. A bastion belonging to the third line of fortifications. It is provided with not only the usual musket holes and cannon platform but also with underground rooms entered by two narrow flights of steps. The underground rooms were perhaps used for storing gunpowder or as guard rooms.
15. A deserted and ruined temple.
16. Gateway with *diḍḍi-bagilu*. Fourth line of fortifications provided with brick parapets, etc., like the third line.
17. Above the gateway is a bastion belonging to the fifth line of fortifications. The brick parapet above the bastion has the relief figure of a lotus having minute petals.
18. Another natural gateway formed by two large boulders. To the west of the left boulder is a sally port leading down the hill on the west.
19. A cross wall connecting another line of fortifications.
20. A natural gateway formed by boulders.
21. Another gateway.
22. Old smithy beneath overhanging boulders to the left of the boulders mentioned above.
23. Another cross wall connecting a bastion.
24. An arched gateway having a Gaja-Lakshmī group on its lintel. In a cross wall to the left of this gateway on the outside is a small stone relievo figure of Hanumān. The presence of Hanumān and Gaja-Lakshmī indicates that the gateway is Hindu in construction. The arch indicates Muslim influence. Above the gateway is a high brick parapet which is undoubtedly of the Moslem period. Probably the construction is of the days of Hyder or Tipu.
25. A maṇṭapa probably used as a powder magazine.
26. A bastion further up with a fort wall running westward.
27. A cross wall running at right angles to the bastion mentioned above and provided with two narrow openings at bottom which were probably used for observing the enemy.
28. Bastion with a row of powder magazines to the right. The parapet above the magazines is connected with a huge rocky boulder.
29. A flight of steps leading up to another fort wall. To the left of the steps are the ruins of an old structure which appears to have faced east and been provided with a low brick and mortar railing in front and an arched narrow window, also of brick and mortar, on the south. The structure was perhaps used as a *chavadi*.

30. A *done* or pool of water to the north of the gateway mentioned in No. 24. The wall of the gateway is carried northwards and then is constructed in a curve so as to bound the outer margin of the pool: and further up it is connected with a huge boulder.
31. Fort wall built of large slabs and provided with a gateway (Pl. II, 2). Above there are battlements on one of which is carved the figure of a man's head. The slabs of the wall are joined one to another by grooves cut on their edges. No mortar is used. In front of the gateway there is a stone-built maṇṭapa with Draviḍian pillars. The eaves of this maṇṭapa have a row of small hanging lotus buds. The fort wall, the maṇṭapa and the gateway are all evidently Hindu in construction. On the inside of the gateway there is a maṇṭapa supported on Draviḍian pillars having the cubical and eight-sided mouldings.
32. *Done*.—The water of this *done* is said to be very deep. It is a perennial spring with good drinking water.
33. Rock-cut steps.
34. Granary.—The building is now used as a place for entertainments.
35. Fort wall which is in continuation of the wall mentioned under 31. The wall surrounds the huge central rock on top of the hill and on the rock are built the granary mentioned above (No. 34) and the temple mentioned below (No. 36).
36. Rāmēśvara temple.—This is a structure of the late Vijayanagar period consisting of a garbhagriha, a vestibule and a front maṇṭapa with a pillar in front. The temple faces east. The outer walls are plain and the slabs are joined by grooves and mortar. The pillars of the front maṇṭapa are Draviḍian, having the usual cubical and other mouldings. On the cubical mouldings appear the relievo figures of Gaṇēśa, lion, Nandi, peacock, monkey, yāli, nāgabandha, liṅga, lady, etc. Only the central ceiling is deep and raised on two sets of corner stones with a low padma pendant in the centre. In the vestibule are kept rude small stone images of Gaṇēśa and Nandi. The liṅga in the main cell is small. The pillar in front of the temple is ornate, though carved of granite. On a carved cubical base rises a sixteen-fluted shaft which is surmounted successively by ornamental, cubical, wheel-shaped and lotus-shaped mouldings. The capitals have plantain bud hangings. Above the capital appears a square abacus well carved on its four sides with downward dentil mouldings. The four corners of the base of the pillar have rearing lions while the facades of the base have the relievo figures of Sūrya on his seven-wheeled chariot (west), Nandi couching (north), Virabhadra (east) and Kaṇṇappa (south) kicking the liṅga. The plinth on which the pillar stands consists

of three cornices of which the one at the top has the kīrtimukha ornamentation.

To the north of the temple is the Pārvatī shrine which contains an image of the late Vijayanagar period. The image is like the Apītakuchāmbā and Girijāmbā images at Nandi.

CHANDRANĀTHA BASTI.

The village of Guḍibande appears to have been a prosperous Jaina settlement also. There are two principal bastis at the place and a hillock called Pāda Beṭṭa where the old Jaina monks are said to have been performing *sanyasana*.

Jaina vestiges.

The Chandranātha basti is also known as the Chikka Basti and appears to date from about the Vijayanagar period judging from the pillars of the navaraṅga and of the mukha-maṇṭapa. The structure consists of a square garbhagriha, a closed vestibule, a navaraṅga and a front maṇṭapa, the last with a pātālāṅkaṇa attached to it. The pātālāṅkaṇa is approached by a flight of steps flanked by elephants on either side. The main image in the garbhagriha is of white marble and in the seated posture. It is about a foot in height. Several metallic images are kept in the vestibule. They are all of the different Tīrthankaras. On the cubical mouldings of the four central pillars of the navaraṅga appear the relievo figures of a cow, a crescent, a peacock and a serpent, and several gods and goddesses. The central ceiling of the navaraṅga is deep and raised on four sets of corner stones with a relievo padma in the centre. On the cubical mouldings of the pillars of the mukha-maṇṭapa appear the relievo figures of birds and animals. The four pillars of the pātālāṅkaṇa are however sixteen-fluted. A brick and mortar niche in the parapet above the pātālāṅkaṇa contains the stucco image of Chandranātha with his emblem, the crescent, on the pedestal.

DODDA BASTI.

This basti is to the north-west of the Chikka Basti and appears to be much older than the latter, though plain. It is raised on a basement consisting of two cornices of which the upper has the kīrtimukha ornamentation at intervals. Between the two cornices is a frieze depicting gods, animals and men in various attitudes. Among these may be noticed the following: a lion attacking a man (south), a yāli rider (north-west) and two wrestlers (north).

Older basti.

The basti consists of a garbhagriha, a vestibule of three ankaṇas of which the side ones have been converted into cells and given doorways, a navaraṅga and a porch of three ankaṇas. The flight of steps leading to the porch is guarded by elephants.

Description.

The navaraṅga is a spacious hall, about 28' square, with four Dravidian pillars in the middle, each of which has cubical mouldings bearing the figures of seated and standing Jaina saints, caparisoned horse, rosettes, lovers, nāgabandha, yāli, elephant, etc. The central ceiling is somewhat deep and is raised on two sets of corner stones. It has a low padma in the centre. The navaraṅga seems to have had a doorway on the south also originally.

VENKATARAMANASVĀMI TEMPLE.

The Venkataramanasvāmi temple in the village is also a structure of the Vijaya-

Outer view. nagar period and consists of a garbhagriha, a vestibule, a navaraṅga and a front maṇḍapa with a pātālānkana in front. The outer walls are raised on a basement consisting of two flat cornices in between which is a frieze of sculptures depicting in relief rosettes, padmas, snakes, matsya and so on. The eaves are straight-sided with the brick parapet above having a row of parrots. On the south parapet above the garbhagriha is the stucco representation of a very large seven-hooded serpent. Corresponding to this on the south-west side the parapet has the stucco representation of the god Ranganātha. The north parapet of the temple has also several interesting stucco groups among which may be mentioned a tiger attacking a boar. There is a low brick and mortar tower above the garbhagriha.

Garuda pillar. In front of the temple there is a tall monolithic pillar which appears to be very similar to the pillar in front of the Rāmēśvara temple on the hill, though it is perhaps less fine. The pillar is tapering and is set upon a basement consisting of three cornices of which the last from the bottom has been ornamented with kīrtimukhas alternating with figures of seated lions. The base of the pillar is carved on all the four sides with the figures of Garuḍa (west), Janārdana (north), standing Narasimha (east) and Hanumān treading on Akshayakumāra (south).

Images. The main image of the god Śrīnivāsa in the garbhagriha is about 2' high with a stone tōraṇa. The god is four-handed with dāna, chakra, śankha and kaṭi. The garbhagriha ceiling is raised on four sets of corner stones with no carving in the middle. The ceiling of the vestibule is plain. In the vestibule are kept the images of the Śrī-vaishṇava saints, Vishvaksēna and a warrior who is pointed out as Tirumangai Āḷvār. The last image holds a drawn sword and a buckler in his hands and wears the kācha or loin cloth of a wrestler.

Front maṇḍapa and patalankana. The central ceiling of the front maṇḍapa has a padma pendant carved in its centre with figures of lizards on either side. The front row of the pillars in the maṇḍapa are Dravidian in workmanship with figures on their cubical mouldings and with

plantain bud hangings. The four pillars of the pātālāṅkaṇa have square bases and sixteen-fluted shafts with an ornamental band in the middle of each shaft. These pillars have also the plantain bud capitals.

The mahādvāra in front of the temple appears also to belong to the same period as the temple. The doorway of the mahādvāra is guarded by figures of female deities standing on yālis from whose trunks issue ornamental creeper scrolls which are carried on the lintel of the doorway and terminate in a kīrtimukha. On the outer walls of the mahādvāra are the relievo figures of a camel, a dancing group, fighting tuskers, a naked lady sitting in an obscene posture and a fish and an elephant facing each other. The significance of the last representation is not known.

Mahadvāra.

ĪŚVARA TEMPLE.

The Īśvara temple of the village is situated at a little distance to the north of the Venkaṭaramaṇa temple. It is a structure of more recent times with its outer walls built of size stones and with pillars and ceilings of no architectural merit. The temple consists of a row of three cells containing from right to left: Gaṇēśa, liṅga and Pārvatī. It is said that the temple is of the Pāllegār period and that the front maṇṭapa was put up recently. The temple is not important from the archæological point of view.

Devaragudipalli.

The village of Dévaragudipalli is situated about two miles to the south-east of Bāgepalli. The ancient name of the place was Gaḍida. The name Gaḍidampaṭṇa was also used. It is said that the place is one of the three ancient towns which were known to have been existing in olden times.

VENKAṬARAMAṆASVĀMI TEMPLE.

In the inscriptions Nos. 15 and 16, Bāgepalli Taluk, Epigraphia Carnatica, Vol. X, Kolar District, the god of this temple is called Prasanna Śrīnivāsa and Tiruvēngaḍanāṭha. The temple is a large structure built in the Draviḍian style of architecture. But the prākāra is a recent structure like the pillared open maṇṭapa in front of the temple. The original temple inside the prākāra consists of a garbhagriha, two vestibules of which the outer is open, and a navaraṅga. According to the inscriptions it was built in 1391 A.D. by Tirumala Nāyaka, grandson of Teppada Nāgaṇṇa Voḍeyar during the time of the Vijayanagar King Harihararāya. The

Date.

sculptors who are said in the inscriptions to have constructed the temple were Nāyonḍe Kāmōja and Bairōja.

The outer walls of the temple are raised on a basement consisting of three cornices, the first of which from the bottom is octagonal, the

Outer view.

second square and the third square with dentil drops. The walls of the navaraṅga are relieved, at intervals, by right-angled pilasters bearing creepers and the loaf and biscuit-shaped ornamentation as in the 14th century structures of the South Mysore school. The outer walls of the garbhagṛiha and vestibule are also relieved by similar pilasters; but the pilasters here have no loaf and biscuit-shaped mouldings. They have instead the brackets of the imitation ribbed pattern and vertical scroll ornamentation on their shafts.

On the north and south outer walls of the navaraṅga there are niches bearing boat-shaped turrets which are raised on caves-shaped cornices having the kirtimukha and creeper ornamentation. The south niche bears a perforated window in the shape of a creeper scroll, while the north niche is empty. In the panels between the pilasters on the outer walls appear rilievo figures just above the basement cornices. Starting from the south-east and proceeding clockwise they are as follows :—

1. Trivikrama.
2. Vāmana—A peculiar figure wearing beard and with hunch back. The figure wears a loin cloth or *daṭṭi* like a Brahmachāri and an Yajñōpavita. His hair is tied in a knot above his head and he holds in his left hand an umbrella and a daṇḍa. In his left arm pit appears a palm leaf manuscript. His right hand is stretched forward in the attitude of begging.
3. King Bali seated in state on his royal couch with his queen standing in front of him and pouring water from a vessel. The scene shows the act of making the gift.

South—

4. Vāli and Sugrīva engaged in a fight.
5. Figure of a warrior holding a drawn sword.
6. A marching lion.
7. An archer wearing kiriṭa.
8. A lady in labour. Two ladies attend on her. The pregnant lady is in standing posture.
9. A lady—two-handed—holding lotus in the left.
10. Janārdana with abhaya, chakra, śankha and gadā.
11. Lakshmī-Nārāyaṇa.
12. Fish (Matsya).
13. Kāliya-mardana.

West—

14. Hanumān.
15. An obscene group on the garbhagṛiha outer wall.

North—

16. Yōgā-Narasimha. A Matsya above.
17. Kneeling Garuḍa.
18. Kūrma (Tortoise).
19. Obscene group.
20. Ananta Padmanābha.
21. An eight-handed Ugra-Narasimha.
22. Lakshmi-Narasimha.
23. Sarasvatī.
24. A lady attendant.
25. Seated Viṣṇu in sukhāsana. The right lower hand rests freely on the raised right knee, while the left lower hand is in the abhaya pose. In the back hands are held chakra and śankha.

North-east—

26. Rāma and Lakṣmaṇa.
27. Four-handed Vēṇugōpāla.
28. Hayagrīva.

The eaves above the temple have a sharp curve and are relieved at intervals by kirtimukhas. A frieze of sea horses appears above the eaves of the navaraṅga. It may be mentioned here that the sea-horses appear in temples at Rāghavāpura, Terakaṇāmbi, etc., in South Mysore.

The navaraṅga doorway is guarded by a pair of dvārapāla figures which are dwarfish in stature. On the lintel appears a Gaḷalakṣmī group. The corner pilasters inside the navaraṅga hall have capitals with plantain bud hangings. In the centre of the

hall there are four Draviḍian pillars which have the usual cubical and eight-sided mouldings. On the cubical mouldings are carved the relievo figures of Hanumān in the striking attitude, an elephant, gaṇḍabhēruṇḍa, a monkey, yāli, lion, kukkuṭa, cow and calf, a lady at toilet, a trunked yāli, man and tiger, two lions standing back to back with a common head shaped like a kirtimukha arch, kalaśa, caparisoned horse, a warrior, an obscene figure, dancing ladies, peacock, padma medallions, etc.

The central ceiling of the navaraṅga is raised on two sets of corner stones with a padma pendant in the centre surrounded by low relievo figures of the eight Dikpālakas. The lower set of the corner stones has the carvings of padmas and wheeling acrobats.

On either side of the open outer vestibule are two Draviḍian pilasters with their capitals having the plantain bud hangings. The ceiling of

Vestibules.

the vestibule has in the middle a padma relief. The doorway of the inner vestibule has the figures of dwarfish dvāra-

pālas on either side and the scroll, bead and padma ornamentation on the jambs and lintel. There is also a Gaja-Lakshmi group on the lintel.

The ceiling of the inner vestibule has also a padma in the middle; but unlike the padma of the outer vestibule ceiling, the padma here is inset in a square. The ceiling of the garbhagriha is raised on two sets of corner stones and has also a padma.

The main god of the temple stands on a broad Garuḍa pedestal with his two consorts standing on either side of him (Pl. II, 3). Each
Images in garbhagriha. of these images is independent having its own prabhāvali carved of stone. On the prabhāvali of the main image appear the ten avatārs of Viṣṇu. The image is about 4½' high including the tōraṇa. In the four hands of the god are held the following attributes: dāna, chakra, śankha and kaṭi. The kirita of the god, the contour of the limbs, the disposal of the fingers and the drapery suggest that the image is carved in imitation of Hoysala sculptures, though the prabhāvali appears to be somewhat peculiarly designed. The image of the consort on the right has a well-worked breast band while that of the one on the left is more slim and with finer folds appearing on the drapery. The latter image is more graceful and impressive. The entire group of images speaks well of the art of the period following, as it does, the traditions of the Hoysalas on the one hand and those of the Dravidian sculptures on the other. Thus the image of the goddess to the right of the god is more Hoysala in character and that of the one to the left reminds us of the sculptures of the Chōḷa period. In the image of the main god both the traditions have a happy blend.

Bagepalli.

NARASIMHASVĀMI TEMPLE.

The Narasimhasvāmi temple in the village of Bāgepalli is a late Vijayanagar period structure having no architectural importance. It

General description. consists of a garbhagriha, a vestibule and a front maṇṭapa which is open. The pillar in front of the temple is about 18' high including the plinth on which it is set up.

The outer walls of the temple are raised on a basement consisting of two square cornices between which is carved a long panel representing low relieve figures of animals, birds and men. On the outer walls appear the figures of elephants, lions and obscene groups. The pillars of the maṇṭapa are Dravidian in style and have, on their cubical mouldings, relief figures of gods, men and animals.

Sadali.

Sādali is a roadside village situated about 18 miles to the south-east of Bāgepalli. The old temples at the place which are not very far removed from one another are situated in the fields near the roadside.

ĪSVARA TEMPLE.

The Īsvara temple is an old structure of about the 14th century built in the Draviḍian style. It consists of a garbhagriha, a vestibule and a navaraṅga. On the south there is a fallen maṇḍapa. The outer view of the temple does not call for any special remark. The basement has plain cornices square in shape. The navaraṅga doorway is guarded by dvārapālas, while the lintel has the figure of Gaṇēśa. The jambs are ornamented with scroll and bead work. The pillars inside the navaraṅga are all Draviḍian in style having ribbed mouldings on the brackets as at Terakaṇḍāmbi and elsewhere in South Mysore. On the cubical mouldings of the pillars appear the figures of several gods and men.

CHENNAKĒŚAVA TEMPLE.

The Chennakēśava temple is similar to the temple at Dēvaraguḍipalli in workmanship. The mahādvāra in front of the structure is rudely constructed. The temple consists of a garbhagriha, a vestibule, a navaraṅga and a porch. The outer walls are built on a basement, about 5½' high, consisting of five cornices which are as follows: square, octagonal, square, and square with dentil drops. The walls are relieved by right-angled pilasters. Among the images on the walls may be mentioned the following: an old man, a man and a lady, a dancing couple, Rāma and Lakshmaṇa seated with Hanumān in front, Rāma and Lakshmaṇa standing, Śeṣhaśāyi, Vēṇugōpāla, Ugra-Narasimha, Vidyādhari and the daśāvatāras, like the natural Matsya, Kūrma, Varāha, Narasimha, bearded Vāmana, Bali with consorts on throne and Trivikrama; Vāli and Sugrīva, Garuḍa, Āñjaneya, Yāli and elephant, Buddha, a Sukhāśīna-mūrti, Matsya attacked by a warrior or demon (Hiraṇyāksha?), makara, lion, wrestlers, deer, etc. The images on the outer walls of the garbhagriha and vestibule have peeled off. The walls have niches bearing boat-shaped turrets. The eaves are sharp and ornamented with kīrtimukhas at intervals. Above the eaves appears a frieze of sea-horses.

The porch measures two ankaṇas by one. On the cubical mouldings of the pillars are carved the figures of Ugra-Narasimha, Janārdana, seated lion, Vēṇugōpāla, dancers, Hanumān, Lakshmi-Nārāyaṇa, Sarasvatī, Viṣṇu, etc.

The navaraṅga doorway is guarded by dvārapāla figures. On the lintel appears a Gaja-Lakshmi group. The jambs are ornamented with scroll and bead work. The navaraṅga pillars are Draviḍian in style with the nāgabandha and other designs appearing on the cubical mouldings. The central ceiling of the navaraṅga is raised on two sets of corner stones.

The vestibule is a double one with the outer *aṅkaṇa* being open. The doorway of the inner *aṅkaṇa* is guarded by *dvārapālas* and has the image of Chennakēśava on the lintel. The jambs are designed like those of the *navaraṅga* doorway with scroll and bead work. The main image of the temple is missing.

Nachipalli.

Nāchipalli is a small village which has now become a suburb of Robertsonpet on the north-east. To the north of the village is a dry field belonging to one Mr. Venkaṭarāmiah where stands a row of more than a dozen *vīragals* bearing sculptures of dead heroes and their *sati* wives. Some of the heroes are on horse-back while at least one of them has a royal umbrella held above, with a woman following him. About half a dozen *vīragals* have shrines protecting them with side slabs and top slabs. On three of these wall slabs inscriptions in Grantha characters of about the 13th century were found. One of these shrines with its top slab remaining intact might be mistaken for a *doimen*. It is definitely different from anything prehistoric.

Parandapalli.

Following the pipe line path towards Bētamaṅgala, and at a distance of about 2 miles from Robertsonpet T. B., we reach Pārāṇḍapalli which is a small village situated in the midst of a number of rocky heights. To the east of the village about 2 miles away (where there is the 7/4th furlong stone from Bētamaṅgala) on the top of a rocky ridge and on its sides we find more than a hundred cromlechs with the rings of stones appearing just above the ground (Pl. III, 1). The diameters of these rings vary from about 40' to 7'. These definitely prehistoric structures close to the gold mining area deserve to be excavated and studied. With these we may compare the cromlechs discovered near Hungunda, about 7 miles from here.

Betamangala.

Bētamaṅgala is the headquarters of a hobli in the Bowringpet Taluk. It is situated at a distance of about 8 miles from the Kolar Gold Fields. The place appears to have been one of great antiquity. In the inscriptions it is called Vijayāditya Maṅgala of which the modern name is said to be a corruption. The earliest inscription at the place is Bowringpet 4 which is inscribed on the octagonal west basement cornice of the garbhagṛiha of the Vijayēndra temple. This inscription which is ascribed to the 10th century (c. 950 A.D.) refers to the restoration of the tank of the village. It does not refer to the construction of the temple. But there is no doubt that the cornice on which it is inscribed forms part of the original

structure and the existence of the inscription definitely proves that the temple is at least of the same period as that of the inscription if not earlier. The object of inscribing the inscription on a cornice belonging to the temple seems to have been mainly a religious one, that is, to invoke the god Vijayēndra as a witness to the grant made in connection with the restoration of the tank. Thus the temple and the tank both appear to be older than the inscription. It is possible to assign the temple to circa 900 A.D., though there is reason to believe that the main image existing now in the garbhagriha is by far later than the inscription itself, belonging perhaps to the 16th or 17th century.

According to the town-planning that obtained during the period there must have been, at some distance to the north-east of the Vishṇu temple, an Īśvara temple near which existed the tank of the place. The tank of the village is already mentioned. Near this there is an Īśvara temple which is of about the 14th century. But it is possible that near this spot existed an older Śiva temple. Indeed there are to be found some old sculptures of the Chōḷa and earlier periods nearby and some of these are set up now in a recent structure by the side of the Arkēśvara temple. There are also some sculptures, a līṅga and a Nandi bull set up in an Īśvara shrine immediately to the south of the Vijayēndra temple and these are said to have been brought from a ruined Śiva temple that once stood near the present Arkēśvara temple beside the tank. Immediately to the north of the Arkēśvara temple there is a maṭṭapa having pillars of the Nōṇavinakere type, which in M. A. R. 1939, p. 56, have been assigned to the Gaṅga period. In the Mysore Gazetteer, Vol. V, p. 298, the place is said to have been under the sway of a Bāṇa king named Vijayāditya and to have probably derived its name from him. If that is so, the name of the temple, *viz.*, Vijayēndra, suggests that the original Vishṇu temple also was built by him. It is a pity that there is no inscription which records the construction of the temple. At Āvaṇi, however, there is an inscription (No. 38, Mulbāgal, Kolar District, E. C., X) on a pillar outside the southern gateway recording that the Nōḷamba queen Dēvabbarasi got constructed a lake called Dēvabbe-samudra and a Vishṇu shrine at Horavangala. It is suggested in M.A.R. 1935, p. 50, that Horavangala may be Bētamaṅgala. But the inscription does not mention the name of Vijayēndra.

THE VIJAYĒNDRASVĀMI TEMPLE.

The main god of the temple is called Vijayēndra locally. In the inscriptions No. 7 (*b*) Bowringpet of 1275 A.D. and No. 6 Bowringpet of 1288 A.D. the god is called Viriṇṇunda Perumāḷ [*cp.* the name given in an inscription to the god Kṛishṇa at Toppūr (M.A.R. 1939, p. 29)]. In inscription No. Bowringpet 8 of 1167 A.D. the god is given yet another name—Maṇavāḷālvār. In the Epigraphia Carnatica of the



1. SOME PREHISTORIC CROMLECHS, PARANDAPALLI (p. 43).



2. A PREHISTORIC CROMLECH, HUNGUNDA (p. 58).

Kōlār District, Vol. X, the temple is called that of Vijayarāṅgasvāmi—probably due to the fact that there are actually two shrines in the temple which are respectively dedicated to Vijayēndra and Rāṅganātha. Whatever the name of the god and the date of the consecration of the original image, it is probable that the present main image does not belong to the 10th century A.D. It is in all probability an image of the 16th or even the 17th century A.D. inasmuch as it happens to wear a Śrīvaiṣṇava caste-mark on its forehead and there is no image indeed of the 10th century so far discovered anywhere in South India that is definitely known to be wearing such a mark. The workmanship of the image is, however, extraordinarily good and, but for the existence of the caste-mark, could well have been ascribed to an earlier period.

Inscriptions prove that the place came under the sway of the Bāṇas, the Nolamba-

History of temple.

Pallavas, the Chōlas, Hoysaḷas and the Vijayanagar rulers successively. They also indicate that the temple received extensions during these periods. The temple, as it is, consists of a garbhagṛiha, a closed vestibule, a navaraṅga with the Gōvīndarāja shrine to the left, an ardhamaṇṭapa enshrining the images of the Ālvārs, a mukhamaṇṭapa and a pātālāṅkaṇa. Structurally, too, the different periods of extensions are well indicated particularly by the basement of each of the different compartments of the temple.

The original structure appears to have consisted of the garbhagṛiha only with an open porch in front (c. 900 A.D.). The stone-built base-

10th century structure.

ment of this portion consists of three cornices of which the middle one is octagonal and the others are square. Between the octagonal cornice and the one rising above it, there is an inner cornice which is short and relieved by minute right-angled pilasters. On the north there is a stone sōma-sūtra. The outer walls of the garbhagṛiha are built of brick as at Narasamangala in the Mysore District and are relieved by slender right-angled pilasters bearing the loaf and biscuit-shaped mouldings. There are empty niches on the three sides of the garbhagṛiha on the outside. Of these the one on the west is surmounted by a horse-shoe-shaped turret and the pilasters bearing this turret are round and have wheel mouldings. The south-western corner pilaster bears on its abacus a two-handed stucco figure, thus suggesting that there might have been similar stucco sculptures on the other corner pilasters also. Below the eaves on the back outer wall of the garbhagṛiha there is a frieze of sea-horses constructed of brick and mortar. This frieze is missing on the other side walls of the garbhagṛiha. The brick tower above the garbhagṛiha was in all probability constructed during the Pāllegār days.

The front porch of the original temple seems to have been open but walled in when the navaraṅga was added. The two front pillars which are now mostly imbedded

in the wall and the two pilasters on either side of the garbhagriha doorway form one group with their ribbed brackets which are generally met with in the Chōla and earlier periods. Each of these pillars stands on a base which has also ribbed mouldings. The base is short and square and the shaft has the eight-sided, sixteen-fluted and vase mouldings. Below the vase is an ornamental moulding consisting of two horizontal ribbed bands with garland hangings in low relief. Above this band appears the wheel moulding which in turn is surmounted by the ribbed brackets. The garbhagriha doorway is plain. The ceiling of the porch (that is, the present vestibule) has been carved with a padma in very high relief. The garbhagriha is about 7'-7" square with an octagonal ceiling having in bold relief a padma in its centre. The petals of the padma are inset in a circle.

The navaraṅga appears to have been constructed between 1167 A. D. (Bowringpet 8) and 1275 A. D. [Bowringpet 7 (b)]. The outer walls are plain and raised on a basement which has been worked in imitation of the older ones. The stone eaves are rude with low relieve kīrtimukhas at intervals. Inside the navaraṅga the central pillars are worked similar to those of the porch; but their brackets are quite different and bear no ribbed ornamentation. Such pillars are often met with in the structures of the 12th and 13th centuries. The ceilings of the navaraṅga are all plain except for the central one which has the carving of a padma inset in a circle.

The two dvārapāla figures guarding the navaraṅga doorway are undoubtedly of the Vijayanagara period. In the north-western corner of the hall is built in recent times a shrine in brick and mortar to enshrine the goddess Vijayalakshmi.

The Gōvindarāja shrine to the north of the hall and the ardhamanṭapa in front of the navaraṅga both form one group. Their outer basement cornices prove this point: they are so different from the basement cornices of the navaraṅga. They consist of two plain and square cornices with a row of plain slabs set on edges between them. On the north outer wall of the ardhamanṭapa there is the figure of a fish in relief. The image of Gōvindarāja (Pl. VII, 1) seems sculpturally to belong to the 14th century. This date may be tentatively assigned for the construction of the shrine and the ardhamanṭapa. The workmanship of the image of Gōvindarāja is poor. He lies on Ādisēsha attended by his consorts whose images are also rudely sculptured.

The next stage of additions to the temple consists of the construction of the mukhamanṭapa which originally appears to have been open, but to have been walled in in recent times with size stones. The Dravidian pillars of the mukhamanṭapa have brackets bearing the imitation ribbed brackets of possibly the 15th century.

The last stage of extension is the *pātālāṅkaṇa* with its front porch probably assignable to the 16th century. The porch pillars are

16th century extension. Draviḍian with plain brackets. There is a fragmentary inscription of the time of *Kṛṣṇadēva Rāya* in front of the temple. Its existence indicates that the *pātālāṅkaṇa* and the porch were both constructed in his times. The two sets of the *dvārapāla* figures kept in the *mukha-maṇṭapa* and the *ardhamāṇṭapa* as also the images of the *Ālvārs* in the *ardha-maṇṭapa* seem to belong to the Vijayanagar period.

In front of the temple is a rude late *Garuda* shrine of no architectural value. The *Bali-pīṭha* behind it seems, however, to belong to the 14th century. To the south-west of the pillar is an *uyyāle-kamba*.

The present main image (Pl. IV, 1) is perhaps assignable to the period during which the *pātālāṅkaṇa* and the porch were added. It is not known what became of the original image. The carving, however, of the present image is, as already said, extraordinarily good, though the same cannot be said of the images of his consorts. The god is seated on a lion pedestal with his left leg placed on the ground and the right knee folded up on the seat. On the left corner of the pedestal there is a maned lion seated on its haunches. To the right side of the pedestal there is another maned lion but bigger than its pair and having a longer tail. The *tōraṇa* behind the god rises gracefully to a little above the tiara of the god. Though the drapery and ornaments of the god are worked out in detail with minute skill and though the folds on the abdomen are carved in a very impressive way, the broad fingers of the hands and feet look rather unnatural and too broad to do credit to the sculptor. In other respects, however, the image is an example of the high standard of art that prevailed during the period.

To the south of the Vijayendra temple is a structure which is said to have once served as the *kalyāṇa-maṇṭapa* but to have been walled up

Recent structure. recently and converted into a temple to enshrine the old *Arkēśvara* *līṅga* brought from the now disappeared

Arkēśvara temple. The rude eaves and the Draviḍian pillars suggest that it was a structure of about the 16th century. In a walled up cell within the temple the old *līṅga* is set up. In a cell to its left is enshrined an image of *Pārvatī*, probably of the Vijayanagar period. In another cell to the right is set up an image of *Shaṇmukha* which appears to be of the *Chōla* period, probably brought from the disappeared *Arkēśvara* temple. The images of *Sūrya-Nārāyaṇa*, *Gaṇēśa*, *Bhairava* and *Vīrabhadra* set up against the walls inside the temple seem also to have been brought from the *Arkēśvara* temple. The image of the *Nandi* bull in front of the shrine reminds us of the one at *Narasamangala* in the *Mysore District*, though it is not as fine.

ARKĒSVARA TEMPLE.

The old temple of Arkēśvara near the tank of the village is no longer in existence. The present temple near the spot seems to

History and general description. belong to the 14th century. The original temple seems to have faced south as indicated by the uyyāle-kamba.

The present structure faces east and consists of an empty garbhagriha, a double vestibule (of which the inner ankana is closed and the outer one is open) and a navaraṅga with a now disappeared porch. The basement cornices on which the outer walls are raised are similar to those met with in the construction of the mukhamanṭapa of the Vijayēndra temple. The pillars inside the navaraṅga are all Draviḍian with the cubical, octagonal and sixteen-fluted mouldings. On their cubical mouldings appear the figures of various gods, devotees, etc., like Gaṇēśa, Kaṇṇappa, linga and lady, Umāmahēśvara, Puruṣaṁṛiga, Vidyādhari, etc. The ceilings of the navaraṅga are arranged svastika-wise as at Kaivāra, Kuruḍumale and Maḍivāḷa. This supports the view that the temple is of the 14th century.

By the side of the temple is a recent structure in which are enshrined some old sculptures: *e.g.*, the Sōmēśvara liṅga, the images of the Saptamātrikas, the image of Bhairava and Viṇādhāri Virabhadra. These images appear to belong to the Chōḷa times. Among them the image of Vaiṣṇavī has a human-faced and bird-bodied Garuḍa which is rather peculiar. (Pl. IV, 2).

OTHER TEMPLES IN THE VILLAGE.

There are two Hanumān temples in the village of which the one to the south-west of the Vijayēndra temple is a Draviḍian structure enshrining a colossal relieve figure of Āṇjanēya, about 12' high, in the striking attitude. The figure is represented as treading on Akṣhayakumāra and shows good workmanship. It is possible that the figure belongs to the 16th century.

The Dharmadēva temple standing a little distance to the south of the Vijayēndra temple is a modern structure of no architectural importance. It contains several painted wooden images. It is said that the Karaga festival is celebrated in the temple once a year.

Maḍivāḷa.

Maḍivāḷa is a village situated about half a mile to the south-west of Kyāsamballi which is the headquarters of a hobli in the Bowringpet Taluk of the Kolar District. During the period of the Chōḷa governor Iḷavaṅji Vāsudēvarāya (13th century) it

Situation.



1. VIJAVENDRASVAMI AND HIS CONSORTS, VIJAVENDRA TEMPLE, BETAMANGALA (p. 47)



2. VAISHNAVI, ARKESVARA TEMPLE, BETAMANGALA (p. 48).



3. ILAVANJI VASUDEVARAYA, SVAYAMBHUVESVARA TEMPLE, MADIVALA (p. 52)



4. BHAIRAVA (DAKSHINAMURTI?), SOMESVARA TEMPLE, HUNGUNDA (p. 59).

belonged to the Muḷuvāyī kingdom in Ḥavañji-nāḍu of the Nigariḷi Śōlamaṇḍalam. The chief temple at the place is that of Svayambhuvēśvara which is an ornate structure built in many respects like the Sōmēśvara temple at Kuruḍumale.

SVAYAMBHUVĒŚVARA TEMPLE.

Of the many inscriptions engraved on the walls, basement cornices and pillars of the temple, the earliest, namely, Bowringpet 35 (*f*) has been ascribed to c. 1200 A.D. though it does not in fact mention any date. The earliest inscription that gives a date is Bowringpet 35 (*b*) of 1-28 A.D. which is to be found on the right side of the main doorway of the temple. It says that during the rule of Kuttāḍun Dēvan, son of Jayaṅgoṇḍa Śōḷa Ḥavañjiya Rāyan *alias* Mārālvān, two servants of the ruler made certain grants to the god. Thus the construction of the temple and the consecration of the liṅga are not mentioned in any of the earliest dated inscriptions. In the absence of such inscriptions therefore we may ascribe the temple to the period of Ḥavañji Rāya, grandfather of Ḥavañji Vāsudēva Rāya, the builder of the Sōmēśvara temple at Kuruḍumale. In the workmanship of the outer walls, the cornices, the pillars and pilasters, there is so close a resemblance between this temple and the Sōmēśvara temple at Kuruḍumale that it is very likely that Ḥavañji Vāsudēva Rāya followed the architectural traditions current during his grandfather's days while building the Sōmēśvara temple at Kuruḍumale. Some of the architectural features met with in the temples of South Mysore as, for instance, the one at Rāghavāpura, are also to be found here.

Constructed in about 1200 A. D. the Svayambhuvēśvara temple belonging to the Kēśavan-paḷḷam of Ḥavañji-nāḍu continued to be endowed with grants during the late Hoysala and Vijayanagar periods. Grants of land at the time of the Hoysala king Rāmanātha are mentioned in the inscriptions Nos. Bowringpet 23, 25, 27, 33, etc. A gift made to the temple at the time of the Vijayanagar king Mallikārjuna-mahārāya is mentioned in inscription No. Bowringpet 18. Another gift made during the period of Virūpāksha (1472 A.D.) is mentioned in Bowringpet 19.

The temple faces east and consists of a garbhagṛiha, a double vestibule (of which the inner ankaṇa is closed and the outer one open), and a navaraṅga having in its central ankaṇa four Draviḍian pillars (Pl. VI, 1). All round the temple runs a pillared verandah which unfortunately has in many places collapsed and in others disappeared completely. In front of the temple there is a mahādvāra having a porch on the inner side and another porch on the outer side. The inner porch is borne on four pillars which, however, are different from those met with in the Kuruḍumale group of temples. Each of these pillars rises on a square base and has a sixteen-fluted shaft surmounted

by indented cornice mouldings ornamented with hanging rudrāksha beads below them. At the base of the shaft is a vertical band of flutes while above the cornice mouldings already mentioned appears a vase moulding which is surmounted by what seems to be a trident or the 'Triratna' symbol. Above the vase appears a wheel moulding ornamented by vertical flutes. The abacus is square and is carved with the lotus design on its undersurface. The base of each pillar has its four faces carved with low relief figures. Among the figures, there are an eight-handed dancing Śiva, an eight-handed standing Ardhanārīśvara, a seated devotee and a seated four-handed Gaṇapati.

The pillars of the outer porch of the mahādvāra are Dravidian in style with cubical and eight-sided mouldings. The capitals of these pillars have the imitation ribbed ornamentation. The pillars of the cloistered prākāra are all plain having each a cubical base, an eight-sided shaft and another cubical moulding resembling the base. It is not known when the cloistered prākāra was constructed. Possibly the mahādvāra and the prākāra were both built during the 14th century.

The tall pillar in front of the temple and the four-pillared Nandi pavilion are perhaps the contributions of the Vijayanagar period. Similarly the low-roofed plain structure enshrining a rude image of Pārvatī may have also been the contribution of the Vijayanagar or even later period.

The main temple which consists, as already stated, of a garbhagṛiha, a double vestibule and a navaraṅga has been raised on a basement consisting of five cornices as follows:—

Description of main temple.

- (1) A cornice bearing the lotus ornamentation.
- (2) A square cornice.
- (3) An octagonal cornice with an inner cornice, above and below, bearing the lotus design.
- (4) Square with an inner cornice of plain pilasters below and above.
- (5) Square with lotus ornamentation below.

These cornices run uniformly all round the temple.

The outer walls (Pl. II, 4) are relieved by right-angled, eight-sided and turret-bearing round pilasters. The round pilasters issue out of kalaśas. There are also on the outer walls broad and empty niches bearing turrets. These turrets are boat-shaped and surmount an eaves-shaped cornice moulding relieved at intervals by kīrtimukhas and bearing a frieze of sea-horses above it. In the middle of each boat-shaped turret is a kīrtimukha arch having under it sometimes a seated lion (south-east, south), a dancing figure (north-east, north), a seated figure with folded hands (north) and mostly the figure of seated Gaṇēśa. The figure of Gaṇēśa appears also on the turrets borne by the round pilasters issuing out of kalaśas. All the pilasters

are decorated above their shafts with the loaf- and biscuit-shaped mouldings and are surmounted by capitals having plantain bud hangings as at Kaivāra and elsewhere in the mediæval eastern school of Mysore sculpture. The cornices, the pilasters, the turrets and the capitals together with the vertical designs appearing here and there on the square base of the pilasters and on either side of the kalāśas heighten the effect of light and shade forming the main feature of the ornamentation of this temple.

The navaraṅga has two niches on its eastern outer wall and three on its southern and northern outer walls. The sukhanāsi has one niche on the south outer wall and another on its northern outer wall. The garbhagriha has a niche on its south wall, another on its north wall and a third on its west wall.

The eaves are sharp and boat-shaped and run uniformly all round the temple.

Eaves. They are relieved at intervals by kīrtimukha ornamentation embellished on either side with variegated creeper and scroll work and enshrining figures of human heads mostly

and sometimes those of differently shaped lotuses, of swans, Gaṇeśa, liṅga, Nandi, turreted small niches, Yōgā-Narasimha, kalāśa, etc.

Above the eaves runs all round the temple a frieze of sea-horses. The temple

Tower. has no parapet. The tower which is of brick and mortar does not appear to be very late in date, though it is difficult to believe that it is of the same date as the temple. Ten-

tatively we may assign it to the fifteenth century. It consists of a tier of boat-shaped and square-shaped turrets on which rises an eaves-shaped cornice surmounted by a large square-shaped and high necked āmalaka with the figures of Yakshas (resembling Atlantes) and seated images of Śiva (south), Narasimha (west), Brahma (north) and Śiva (? east) on the facades. The cornice above the first tier has at the corners seated figures of bulls.

The jambs of the navaraṅga doorway have vertical bands ornamented with lotus, scroll and creeper. These bands are carried over the

Navaranga. lintel also. In the middle of the lintel is the representation of a kīrtimukha. The navaraṅga hall is large, being about

25 ft. square. The ceilings consist of plain slabs and are divided by beams, as at the Sōmēśvara temple, Kuruḍumale, into four compartments only, being arranged svastikawise round the central ankaṇa. Thus the east and south-east ankaṇas have one ceiling, the south and south-west have another, the west and north-west have a third and the north and the north-east have a fourth. The central ceiling is deep and large and raised on two sets of corner stones having, like the central slab of the ceiling, relief carvings of lotuses inset in squares on their undersurfaces.

The navaraṅga pillars and pilasters are all Draviḍian in type as at Kuruḍumale and elsewhere and have the cubical, the eight-sided and the sixteen-fluted mouldings

on the shafts. Their capitals are provided with plantain bud hangings. On the cubical mouldings of the pillars appear the relievo figures of the following :—

Līṅgas with lady worshippers; Mārkaṇḍēya and the līṅga; Bēḍar Kaṇṇappa and the līṅga; Umamahēśvara, Viṣṇu, Nandi, cow and līṅga, a sage, wheeling acrobats, seated lion, four-handed Gaṇēśa standing, ridden horse, ridden elephant, dancing figures, marching lion, wrestlers (north-west pillar), dancing Gaṇēśa, seated Lakshmi, Śaṇmukha riding a peacock but having only one head, Vāli and Sugrīva fighting, Śrīnivāsa, etc.

The cubical mouldings of the pillars on either side of the outer open vestibule are carved with the figures of Gaṇēśa, Vēṇugōpāla, Mahishāsura-mardini (in the Chōla style), an elephant attacked by a lion, etc.

The doorway of the inner vestibule has the creeper and floral ornamentation on the jambs and an eaves-shaped cornice above the lintel. The ceiling of the inner vestibule has the representation of a padma inset in a circle. The doorway of the garbhagriha has pilasters on either side whose eight-sided shafts rise on cubical bases ornamented with scroll work as in the case of the pilasters on the outer walls of the temple. The ceiling of the garbhagriha is raised on two sets of corner stones and has the carving of a padma in the centre. The main līṅga of the temple is about 2 feet high.

In the outer vestibule of the temple are kept the stone images of Bhairava, and Dakṣiṇāmūrti. Both these images show a vigorous attitude though they are carved of hard granite. They are both relievo figures and belong, in all probability, to some older temple. They appear to hail from the Chōla times. In the navaraṅga are kept the following images :—

Images.

1. A lady devotee standing with folded hands.
2. Another lady devotee ornamented with rudrāksha necklace and armlets and wristlets. She is seated in padmāsana and in the attitude of dhyāna holding a rudrāksha garland in her hands.
3. A good standing figure of a chief looking very much like the image of Iḷavaṅgi Vāsudēva Rāya at Kuruḍumale and Āvaṇi. He is bearded and has his hands folded. Perhaps it is another image of Vāsudēva Rāya himself. His wife and daughter are said in the inscriptions to have endowed the temple with grants.
4. A seated male figure with rudrāksha garlands like No. 2 above.
5. Image of a two-handed and standing lady with her right hand in the abhaya-mudrā and her left hand placed on her kaṭi. She wears her loin cloth like a *dattī* and on the garment the folds are boldly shown. Her breasts are bare. She wears necklaces, armlets and wristlets as also

ear-pendants. The figure is in high relief and about $1\frac{1}{2}$ feet in height. It appears to have been brought from elsewhere and looks very much older than the temple. It is not known whom it represents.

6. Dancing figure of a two-handed lady. There is a male figure to her right and a boar-faced anthropoid figure to her left. On either side below her are the figures of the sun (right) and boar (left). Perhaps it is a figure of dancing Durgā (?). This image too seems to have been brought from elsewhere and looks older than the temple.

7. A seated Gaṇeśa—rude.

The tall pillar in front of the temple is about 40 feet high and tapering. Its eight-sided shaft rises on a cubical base. Above the shaft

Pillar in front of temple. is an octagonal ribbed band surmounted by the vase and wheel mouldings. The abacus has floral ornamentation on its undersurface.

PĀRVATĪ TEMPLE.

The Pārvatī temple stands to the north of the northern kaisāle of the Svayambhuvēśvara temple. It is a structure of very late times containing what appears to be a late Vijayanagar period image of Pārvatī, about $2\frac{1}{2}$ feet high, in the main cell. She holds abhaya, padma, padma and dāna. The temple consist of a garbhagriha, a vestibule and a navaraṅga. In the central ankapa of the navaraṅga the four pillars are Draviḍian having the usual cubical and eight-sided mouldings.

KUMĀRA SHRINE.

The shrine of Kumāra stands to the south of the Pārvatī temple. It is also a structure of very late times and consists of a garbhagriha and a vestibule only. The main image is a rude relievo figure, about 2' high. It is four-handed and holds abhaya, dagger or Śakti, mṛiga and kaṭi. It rides a peacock.

OUTER PRĀKĀRA.

The area comprising the main temple, its prākāra and mahādvāra, the Pārvatī and other temples as also the pillar in front of the main temple has been enclosed in a large outer prākāra which is now in ruins. In the north-east corner of this area is a pond provided with stone steps.

GANGAMMĀ SHRINE.

To the north-east of the Īśvara temple is a small late structure enshrining a *yantrakallu* called Gangammā by the villagers. Above the shrine is built, in brick and mortar, a tower which, in its appearance, resembles a North Indian tower.

Ramasagara.

VENKAṬARAMANA TEMPLE.

Rāmasāgara is a village situated about five miles to the south-east of Bētamaṅgala. The name of the Venkaṭaramana temple at the place is wrongly given as that of Chennakēśava in the Epigraphia Carnatica, Kolar District, while editing the inscription No. Bowringpet 12.

The outer walls of the garbhagṛiha and vestibule seem structurally to have been constructed in two different periods. Up to half of their present height their character suggests that they were put up some time during the 14th century. The rest of these compartments as also the navaraṅga appear to have been constructed during the 15th century. The original outer walls are relieved by right-angled and eight-sided pilasters having cubical bases.

The main image in the garbhagṛiha is that of the god Śrīnivāsa holding abhaya, chakra, śankha and kaṭi. There is no prabhāvali. Though the face of the image has good features, the drapery and other ornamentation are not so well worked as in the sculptures of the Hoysala period. Nor are the images of the consorts of the god well executed. There appears to be however some attempt to copy Hoysala models in the workmanship of the images. Hence it is possible to assign the original temple and its images to the 14th century. There is a Tamil inscription at the north-western corner of the temple which has been ascribed to the 14th century.

VIRABHADRA TEMPLE.

The Virabhadra temple at Rāmasāgara is a structure belonging to the late Vijayanagar period. It consists of a garbhagṛiha enshrining a rude image of Virabhadra, about 4' high, a closed vestibule, a navaraṅga with thick Dravidian pillars and a one-ankana porch. The outer walls are raised on a basement consisting of two plain cornices and are rid of all ornamentation except for an obscene group appearing on the east outer wall of the navaraṅga. The tower above the garbhagṛiha is of brick and mortar and belongs to the Pāllegār period.

ĪŚVARA TEMPLE.

The villagers call the god of this temple as Sōmēśvara. But in the *Epigraphia Carnatica* he is called Virūpāksha. In construction

General description. the temple is exactly like the Virabhadra temple. The porch here is borne on Draviḍian pillars.

The navaraṅga pillars are typically of the Vijayanagar period, having the cubical, the eight-sided and sixteen-fluted mouldings and capitals provided with plantain bud hangings. On the cubical mouldings of the pillars appear the relievo figures of Kaumārī, Sūrya, Durgā, an elephant pulling out a man, a figure in the attitude of cutting something with his dagger, a sage riding on a matsya, Gaṇēśa, seated lion, puruṣaṃṛiga, Tāṇḍavēśvara, Bālakṛiṣṇa, Kṛiṣṇa and the Gōpīs (naked), Vēpu-gōpāla, a man worshipping the liṅga, Kāliya-mardana, long-trunked yāli; Durgā, a hunch-backed person standing with a staff (elsewhere identified as Sugaṭūr Tamme Gaṇḍa), Īśvara on Nandi, Chaṇḍikēśa, rearing lion, Virabhadra, dancing Yakshas, Bēḍar Kaṇṇappa, Yaksha musicians, a lady archer, dancing ladies, etc.

The ceilings of the navaraṅga are plain. Among the images kept in the navaraṅga the following may be mentioned: Gaṇēśa, Durgā, Bhāirava, Brāhmī, Vārāhī, Māhēśvarī, Indrāṇī and Vaiṣṇavī. The respective vehicles of the goddesses are carved on the pedestals. Vārāhī has the buffalo for her vehicle.

In the inner vestibule is the image of a standing Pārvatī, about 2½' high. The liṅga in the main cell is also about 2½' high. A Nandi of hard stone but well worked is placed in the front porch of the temple facing the liṅga.

Main cell.

OTHER MONUMENTS.

To the north-west of the Virabhadra temple is a small shrine consisting of two chambers of which the inner one enshrines a small image

Bhadrakali. of Bhadrakālī, about 2½' high including its pedestal. The image is four-handed and holds trident, paraśu, ḍamaru and kapāla. Since it is mutilated, it is not worshipped.

A tall pillar, about 24' high, stands on a plain platform at a distance of about 50 yards to the east of the Virabhadra temple. At some

Pillars. distance to the north-east of the pillar is an uyyāle-kamba.

Nearby is a small pillar, about 5' high, which terminates in the form of a lotus bud. The people worship it as Mārammā. On the east face of the shaft of the pillar is the representation of a human head wearing a tiara.

To the east of the temples is a large tank called Bukka-sāgara. It is mentioned in the inscription No. Bowringpet 13 and belongs to the time of the Vijayanagar king Dēvarāya. May it be that the tank was constructed during the time of Bukka?

Tank.

PĀTĀLAMMĀ TEMPLE.

This is a rude structure of plain pillars and mud walls and consists of just one cell with a maṭṭapa in front. In the cell is enshrined a seated image of Pātālmā on a horse pedestal. The horse is fully caparisoned. The goddess holds abbaya, trident, lotus and kapāla. Above her tiara is the representation of a five-hooded cobra. The image appears to hail from about the fourteenth century.

The image.

TIRUPATI GANGAMMĀ TEMPLE.

This is a recent structure and enshrines a very rude image of no artistic merit. The temple consists of a single cell. The goddess is called Tirupati Gangammā by the villagers.

Hunkundapaṭṇa.

Hunkundapaṭṇa is a roadside village on the Kōlār-Bētamāṅgala road. It is situated at a distance of about 8 miles to the north-west of Bētamāṅgala and about 11 miles south-east of Kōlār. The surroundings present the view of a very craggy country full of huge rocky boulders lying here and there and particularly in the west, south-west and south directions.

Situation.

About half a mile directly to the south of the village lies conspicuously a tor with a smaller boulder perched upon it (Pl. VII, 3). The tor is locally called the Sita-guḍḍa and the legend goes that during the southern wanderings of the hero of the Rāmāyaṇa Sītā used to take her seat on this boulder.

Legend.

At the time of the Sankrānti festival a *jātra* is held here every year and is said to be well attended by people. A story is told that during the time of Pūrṇiah a certain Āli was residing here and that he was engaged in several battles with one Sōmappa. It is also said that this Āli was giving great trouble particularly to the young girls of the neighbourhood.

Tradition.

To the west and north-west of Sita-guḍḍa there is a wide strip of land, now under cultivation, which abounds in varied ancient pottery (Pl. VII, 4). In the south-west direction of the tor there are the remains of a stone and mud fort wall which appears to belong to the late Vijayanagar period. Beyond the fort wall and in the south-west and north-west directions the fields are bounded by rocky boulders. These fields mark the site of an ancient town which appears to have been existing in the early centuries of the Christian era as can be judged from the different types of potsherds collected during an overground survey. The painted potsherds collected on the site are of the following description :—

1. Red and polished outside;
2. Red and polished outside and black and polished inside;
3. Red and black on the outside and plain inside;
4. Do with polished black inside;
5. Tan-coloured and polished on the outside and plain on the inside;
6. Do with polished black on the inside;
7. Incised ornamentation on the outer surface consisting of several linear and wedge-shaped designs;
8. Rope designs in relief on the outside.

Besides the potsherds of the above description, there were collected a large number of black spouts, plenty of iron slag pieces, shell bangle pieces, pottery spindle whorls, etc. Brick fragments are also to be found here and there on the site. Among the varied pottery collected there was none which had geometrical designs painted on it in light white as on the specimens found both at Chandravalli and Brambagiri. It is possible to compare the site with the Śātavāhana layers at Chandravalli.

The remains of the fort wall consist of bastions, walls and parapets. Inside the area of the fort there are many stone foundations of houses.

Among other antiquities noticed on the site may be mentioned a hard stone image of Nandi and a mutilated figure of a standing four-handed Sūrya. The latter appears to date from about the 12th century.

There is also reason to believe that the surroundings of Hunkundapaṭṇa may contain vestiges even preceding the Śātavāhana period.

Prehistoric antiquity. To the west of Sita-guḍḍa there are several cave shelters which, besides yielding potsherds of the Śātavāhana period, seem to have been the dwelling places of prehistoric man. About ten yards in front of the Sita-guḍḍa cave was picked up a somewhat broken but highly polished neolith. Near the find spot of the neolith there is a boulder with about half a dozen cuplike depressions on its upper surface. Each depression is about 5" deep and more than a foot in diameter.

VĒṆUGŌPĀLA TEMPLE.

The Vēṇugōpāla temple inside the village is a structure barely appearing to be a century old. It faces west and consists of brick and mortar outer walls and square pillars in the navaraṅga. The old image of Vēṇugōpāla is not worshipped now but is kept in the navaraṅga. The present image in worship is said to have been sculptured at Āvaṇi about 25 years ago. The temple does not call for any special remark.

Hungunda.

The village of Hungunda is situated about two miles to the south-west of Hunkundapaṭṇa. It appears to be a place of great antiquity. About half a mile to the north of the village there is a wide strip of land, mostly under cultivation now, which is full of prehistoric cromlechs similar to those discovered near the Kolar Gold Fields (Pl. III, 2). Many of these cromlechs have been deprived of their rings of stones on the surface by the ignorant villagers. There are still several which are remaining intact. Their average diameter is about 15 to 20 feet. The boulders forming the rings on the surface are even larger here than those met with near the Kolar Gold Fields. The occurrence of these cromlechs coupled with the fact that in the neighbourhood are to be found traces of ancient gold mining, suggests that the authors of the cromlechs were perhaps prehistoric miners. This fact is supported by the name the village bears. In the Tamil inscriptions near the Sōmēśvara temple the name Poṛkundam is mentioned. Poṛkundam means golden hill and is perhaps the Tamil rendering of the Kannaḍa word Honkunda. In several parts of the ancient site large quantities of what are called gold husks are said to be found even now.

During the historical period also Hungunda seems to have been an important place. Its situation in a valley surrounded by rocky boulders afforded the place a natural means of defence. We learn from the inscriptions that various battles were fought near the place during the ninth and tenth centuries. There are many viragals of the Nolamba period to the south-east of the village.

Near the place where the inscriptions are found is a mound called Dimāladippe which is very ashy. The mound is extensive and indicates perhaps the site where in olden days gold was extracted. Nearby is to be traced an ancient site bestrewn with potsherds similar in character to those found near Hunkundapaṭṇa. On the surface we can see old painted and polished pots sticking out of the earth.

Among the inscriptions there is a peculiar Sidigallu on which are represented the figure of Gaja-Lakshmi, several symbols like the chatra, dīpa, sun, crescent, etc., a figure of Durgā, a horse with a tōraṇa behind, the severed head of a person above the horse, a person with drawn sword, etc.

SŌMĒŚVARA TEMPLE.

The Sŏmĕśvara temple is situated on the hill to the west of the ancient site of the Dimāla-digue at Hungunda. The structure seems to hail

History. from about the Chōla period, though the earliest inscription mentioning the temple is dated in 1280 A.D.

It consists of a garbhagriha, a vestibule and a navaraṅga in whose central ankana there are four cylindrical pillars rising on square bases.

Description. The navaraṅga has a doorway on the south and another on the north. Structurally the navaraṅga seems to be a later addition or an after-thought since its outer basement cornices do not correspond with those of the garbhagriha and vestibule and since its outer walls are of brick and mortar while those of the garbhagriha and vestibule are of stone. But the four central pillars of the navaraṅga are unmistakably of the Chōla type as also the Nandi. Perhaps, as at Hale-Ālūr in the Mysore District, there was here a Nandi pavilion originally open in front of the temple and subsequently the present navaraṅga was built so as to include this pavilion.

The outer walls of the garbhagriha and vestibule which are relieved by thin right-angled pilasters are raised on a basement consisting of two cornices of which one is octagonal and the other square. The eaves have a sharp curve and are ornamented with kīrtimukhas at intervals on their front face.

In the navaraṅga are kept the figures of Nandi, Gaṇēśa, Vīrabhadra and Sūrya-Nārāyaṇa. The images of Nandi and Gaṇēśa are of course of the Chōla period.

The central ceiling of the navaraṅga has the figure of a padma in relief.

The doorway of the vestibule has its jambs ornamented with creeper, scroll and bead work. This ornamentation is carried over the lintel also. On either side of the doorway there is in the wall a creeper-bearing kalāśa as at the Aruṇāchalēśvara temple at Nandi. Inside the vestibule is kept a beautiful relieve figure of a seated Bhairava (or Dakṣiṇāmūrti?) (pl. IV, 4). It is a very forceful figure in bold relief with dishevelled hair and canine teeth. Seated in padmāsana the figure holds in its four hands the following attributes: abhaya, ḍamaru, snake and kapāla. There is sarpa coiling round the figure like the yajñōpavīta and the image wears nāgābharāṇa.

The liṅga in the main cell is about 3' in height including the pedestal and is round-topped. It is worked of hard black stone.

That the temple belongs to the Chōla period is gathered by the circumstance that a Chōla copper coin was picked up near it during the time of inspection.

To the north-west of the temple are several natural caves which are worthy of detailed examination for any prehistoric remains that they may contain.

CHAUDĒSVARĪ TEMPLE.

The temple of Chaudēsvarī is situated about a hundred and fifty yards to the east of the village. The structure seems to be of the Pāllegār period and to have been renovated in recent times. It consists of a garbhagriha and a front maṇṭapa only which are both in very ruinous condition.

Inside the garbhagriha there are independent images of the Saptamātrikas attended by Virabhadra and Gaṇēśa which are all very probably of the Chōla times. They are all in bold relief and in the seated posture on a long pedestal of recent times. They are as under:—

Old images.

1. Viṇādhārī Virabhadra facing north with a two-handed lady attendant seated beside him.
2. Brāhmī facing east.
3. Kaumārī do
4. Vaiṣṇavī do
5. Vārāhī do
6. Indrāṇī do
7. Chāmuṇḍā called Chaudēsvarī facing east.
8. Gaṇēśa facing south (rather small in size).

No. 7 Chāmuṇḍā is the principal deity worshipped in the temple. It is larger in size than any other image in the group. It is about

Chaudesvari.

3' high and is eight-handed holding trident, dagger, sword, damaru, ankusa, bow, buckler and kapāla. She wears a garland of skulls and a skull-headed kirita. She has canine teeth and flames are represented as darting from behind her head. The demon Mahisha whom she spears has fallen prostrate on the ground. The drapery of the goddess is well worked and the features of the body have a general forceful expression.

Markandesvara Betta.

(Near Vakkalēri).

MĀRKAṆḌĒYA TEMPLE.

(Pl VI, 2).

About two miles to the south-east of Vakkalēri, a village in the Kōlār Taluk, there is a hill known as Mārkaṇḍēsvara Betta which is noted for

Situation.

the large temple of Mārkaṇḍēya that has been built on its summit (Pl. VIII, 2). The structure is typically Dravidian in style and has almost all the appurtenant compartments of a South Indian temple except a huge gōpura above the mahādvāra.

It is a pity that there is no lithic record or other evidence to indicate the date of its construction, though the temple is large. We have

History.

therefore to depend primarily on architectural evidence to deduce its history by stages. The conclusions suggested here are thus tentative only and stand to be corroborated by some future discovery of inscriptional or other evidence.

Structurally the garbhagriha and vestibule form a distinct group and seem to have been constructed during the 14th century as indicated by the outer basement cornices which correspond to those met with at the Vidyā Śankara temple at Śringēri. The navaraṅga with its different basement cornices and outer walls forms the second group and may have been built during the 15th century. The third group which may have been added during the latter part of the 15th century consists of the mukhamanṭapa, the wide porch of the temple with its long flowing 'S'-shaped eaves, the kalyānamanṭapa to the north-east of the temple, the Vīrabhadra shrine to the south of the mukhamanṭapa with its surrounding pillared verandah and its front porch with pillars as at the porch at Kaivāra, the Nandimanṭapa, the Bali-pīṭha and the Vasanta-manṭapa. The fourth stage of addition which seems to have been made during the early part of the 16th century appears to consist of the mähādvāra and the lamp pillar only; while the fifth stage which perhaps is to be dated in the latter part of the 16th century seems to consist of the prakāra with its pillared verandah on the inside, the pillared verandah round the garbhagriha, vestibule and navaraṅga and the Saptamātṛika and Gaṇeśa shrines to the south and south-west of the main temple. The shrines of Kumāra (west), of Pārvatī (north-west), of Chaṇḍikēśa and Viṣṇu, called Venkaṭaramaṇa (north) and of Kālabhairava (north-east) belong to the last group and are attributable to the early part of the 17th century, while the walling up of the opening in the north-west of the mukhamanṭapa and the provision of doors and windows here and there in the temple are of recent days. The brick and mortar tower above the garbhagriha and the Gaṇapati shrine may belong to the 17th century.

The basement cornices of the garbhagriha and vestibule have the following mouldings: (1) lotus; (2) rope band as at Śringēri;

General description.

(3) square; and (4) square with lotus. The outer walls are relieved by dwarfish, right-angled pilasters, pilaster-bearing kalaśas with creepers and turreted niches. The turrets are boat-shaped and are surmounted by a row of finials and rise on eaves-shaped cornices. Inside the niches there are the relievo figures of:—

Garbhagriha and vestibule.

- South*.—(1) dancing four-handed Gaṇapati;
(2) four-handed Brahma;

West.—(3) Janārdana with abhaya, chakra, śankha and gadā;

North.—(4) Śiva; and

(5) Sūrya.

Below the eaves there is a frieze of lotus moulding. The eaves are sharp and are relieved by kīrtimukha ornamentation at intervals on their surface. The brick and mortar tower is unimportant. The līṅga inside the garbhagriha is of black stone. The ceilings of the garbhagriha and vestibule are plain.

Like the garbhagriha, the navaraṅga is square in plan. The outer walls are plain and consist of oblong stone slabs which are well dressed

Navaranga.

and set on edges. The basement consists of three cornices as follows:—(1) square, (2) sixteen-fluted and (3) eaves-shaped with leaf ornamentation and kīrtimukha arches and seated lions at intervals.

The mukhamanṭapa which appears to have been built in imitation of the navaraṅga so far as its basement, walls and pilasters are

Mukhamantapa.

concerned, has a doorway on the east and another on the south. On either side of each doorway there are vertical panels of figure sculptures among which may be mentioned the figure of a two-handed person (identified by the late R. Narasimachar elsewhere as that of Sugatūr Tamme Gauḍa—M.A.R. 1919, p. 5) leaning on staff and wearing cloak to the right side of the south doorway. On either side of the doorways appear the beaded and scroll ornamentation and on the lintels are carved the figures of Gōpālakṛishṇa.

The mukhamanṭapa is an oblong hall consisting of 18 aṅkaṇas and appears originally to have had a passage in the north-western corner. The ceilings are all flat excepting only the central one which bears a padma relievé inset in a square. The pillars of the hall are Dravidian in style with cubical, eight-sided and sixteen-sided mouldings. Their capitals have the plantain bud hangings. Above the pillars of the central square the beams have on their inner faces interesting sculptures of dancing Yakshas, moving two-handed figures, two swans with their necks inter-locked and floral work. On the cubical mouldings of the pillars appear the relievé figures of gods, etc., among which may be mentioned Gaṇapati, Śiva, Brahma, dancing figures, Yōgānarasimha, Vīrabhadra, rearing and seated lions, anthropoid Gaṇḍabhērūṇḍa, Ugra-Narasimha, Kṛishṇa and the Gōpīs, Gajāsūramardana, a royal couple, a Siddha (with the legend Bāla-Siddhaya-Dēva), ladies engaged in kōlāṭa, etc.

That the mukhamanṭapa is a later addition or at least an after-thought is indicated by the pilasters set up against the east wall of the navaraṅga.

To the right of the navaraṅga doorway is sculptured on the wall the relievé figure

Navaranga.

of a peacock with a cobra in its beak and above it is another figure representing fish. The navaraṅga doorway is guarded by the images of Śaiva dvārapālas. On the

jambes are carved vertical panels of figure sculpture. There are also to be found the usual beaded and scroll work on the jambes and lintel. A figure of Gaja-Lakshmī decorates the lintel. The ceilings of the navaraṅga are all flat excepting for the construction of a ventilator in the central square. The pillars are like those of the mukhamantapa with figure sculptures appearing on their cubical mouldings. Among these figures appear Gaṇḍabhērūḍa, a lady with parrot, monkey and cobra, Bhairava, Viṣṇu, scenes of Kṛishṇa-līlā, bearded drummer, huntress, a vigorous elephant, a dancer with dishevelled hair, Hanumān, a two-handed figure with something in his hands, Vidyādhari, etc.

The basement cornices of the third group of structures consisting of the wide porch in front of the temple, the kalyāṇamantapa, etc., have a uniformity of design and consist of a square cornice, a plain pilastered inner cornice and an eaves-shaped cornice ornamented with leaf designs and kīrtimukhas alternating. The pillars of the porch are all Dravidian in style and have figure-bearing cubical mouldings alternated by eight-sided mouldings and are surmounted by capitals provided with plantain bud hangings. Among the figures appearing on the cubical mouldings are to be found those of a liṅga, a huntress, Kālinga-mardana, Yōgānarasimha, monkey, Kōḍaṇḍa-Rāma, Śiva, elephant, and a two-handed person wearing a cloak (identified as Sugatūr Tamme Gaṇḍa).

Each of the two rows of pillars of the kalyāṇamantapa consists of four pillars having the usual figure-bearing cubical mouldings in addition to the eight-sided mouldings. The figures appearing on the cubical mouldings are as usual and are similar to those appearing on other pillars at the temple. The Gaṇḍabhērūḍa appears here also. Among the pillars of the vasantamantapa those on the north side are composite. The smaller pillars are borne on seated lions and the larger ones have square bases and thirty-two-fluted shafts with circular ribbed bands and vase mouldings surmounted by leaf-shaped mouldings. On the cubical mouldings of the larger pillars appear, as on other pillars, relievo figures of gods, devotees, etc. The capitals are provided with plantain bud hangings. The eaves of the vasantamantapa are similar to those of the porch. They are long and 'S'-shaped with deep flutes on the undersurface.

The outer walls of the Virābhadrā shrine are relieved by plain right-angled pilasters bearing oblong brackets. Some of them have the imitation ribbed ornamentation appearing on their brackets. The eaves are sharp with mouldings suggestive of the kīrtimukha appearing at intervals on their front face. The doorway of the shrine is designed like that of the mukhamantapa with the floral, the bead and medallion ornamentation. On the lintel is a relievo padma with another padma appearing on the

undersurface of the lintel. The cell containing the Virabhadra image is oblong measuring 18' by 9'. In the middle of the shrine there is a beam poised on capitals having the plantain bud hangings issuing from the side walls. The image of Virabhadra, about 4' high, stands on a pedestal about 1½' in height (pl. V, 3). The pedestal, the image and its tōraṇa are all carved of hard black stone. The god is four-handed holding sword, arrow, bow and shield. A small goat-headed attendant stands beside the god to the right with folded hands. The pedestal and the tōraṇa have been ornamented with padmas. The god stands under a kīrtimukha wearing kirīṭa on his head and moderate ornamentation on the body. He has canine teeth and his countenance is rather ferocious. The limbs are slim and the muscles are distinctly visible. The folds on the abdomen are boldly shown. On the whole the general appearance of the image leaves a good impression and suggests the influence of Hoysaḷa sculptures on the one hand and that of the Dravidian on the other.

The pillars of the porch (Pl. V, 1 and 2) in front of the Virabhadra shrine generally resemble those in the front porch of the Amaranārāyaṇa temple at Kaiṅkya in the Chintāmaṇi Taluk of the Kōlār District. But unlike those pillars these are carved of hard greyish granite with a wealth of minute details of ornamentation and of figure sculpture displaying a pleasing combination of varied designs and mouldings, smaller pilasters, niches and turrets, floriated arches, kīrtimukhas and gracefully hanging creepers, Yakshas, lions and elephants, kalaśas and parrots and the figures of gods and devotees. Each pillar is differently wrought and is highly impressive in all its different compartments. All the pillars are provided with capitals of plantain bud hangings and remind us of the pillars in the kalyāṇamaṇṭapas at the Sōmēśvara temple, Kōlār, and the Bhōganandiśvara temple at Nandī. The ceiling of the porch is square and divided into nine panels with Umāmahēśvara riding on Nandī in the central panel and the figures of the Dikpālakas in the outer panels.

The mahādvāra of the temple is on the east side. It is about 20' high and raised on a basement consisting of two cornices, of which the upper one only is ornamented with the leaf, kīrtimukha and medallion designs. The walls are plain. The gateway which is about 15' high is furnished with two doorways, one on the outer side and the other on the inner side. The jambs of these doorways are well sculptured with figures of dvārapālas on the outer side and those of 'Madonna' on the inner side. Above these figures rises on the jambs an ornamental creeper scroll in the convolutions of which are carved the figures of dancing damsels, drummers, Kālingamardana, peacock, Vidyādhari, Nandī, Bhaktas, sages, vigorous elephants, yālis, etc. The scroll work is carried on the lintel also. Gaja-Lakshmī decorates the lintels of both the doorways. In addition to the scroll design, the jambs have the bead and medallion ornamentation. On the right jamb of the inner doorway is sculptured a

MARKANDEYA TEMPLE, MARKANDESVARA BETTA.



1. PILLARS OF THE PORCH IN FRONT OF VIRABHADRA SHRINE (p. 64).



2. ONE OF THE PILLARS OF THE FRONT PORCH IN FRONT OF VIRABHADRA SHRINE (p. 64).



3. VIRABHADRA (p. 64).



rearing lion on a rearing elephant. On the left jamb of the same doorway is sculptured an elephant-bodied and tiger-headed monster from whose floral tail issues a creeper scroll in the convolutions of which are carved the figures of a liṅga and an archer.

The outer prakāra with its long verandah on the inner side, the pillared verandah round the garbhagriha, vestibule and navaraṅga of the main temple, and the Saptamātrika and Gaṇeśa shrines which all seem to belong structurally to one group, have been raised on a basement consisting of two cornice mouldings, one of which is eaves-shaped and ornamented with the leaf and kīrtimukha designs. The pillars of these structures are shorter and Draviḍian in style with the usual cubical and eight-sided mouldings. They are further slightly tapering. On the cubical mouldings appear the relievo figures of gods, animals and devotees as on the other pillars of the temple. But the workmanship of these pillars is definitely inferior to that of the earlier pillars. Their capitals too are provided with plantain bud hangings, but these are rudely worked.

The Saptamātrika shrine consists of an oblong cell with a porch of four pillars in front facing the main temple. In the cell are enshrined the rude images of the Seven Holy Mothers with Vipādhāri Virabhadra to their right and Gaṇeśa to their left. They are all seated in a row on a platform.

The Gaṇeśa shrine faces east and is constructed to the south-west of the main temple. It consists of a square garbhagriha and a front open porch of four pillars. The image of Gaṇeśa is a well worked one and carved out of black stone. Including its pedestal, it is about 2' in height. The pedestal and the image are both carved with a good taste and belong, in style, to the period when the Virabhadra image was carved. But the cell containing Gaṇeśa is later.

The Shanmukha shrine consists of a square garbhagriha and has plain basement cornices and outer walls. The two pillars of its front porch have rearing lions on elephants. The image of Shanmukha in the cell rides on a peacock. The god has twelve hands and six heads. The images of his consorts stand on separate pedestals. In their workmanship these images seem to belong to the Virabhadra and Gaṇeśa group. It appears that these images were enshrined in this cell at a later date.

The Pārvatī shrine consists of a small square garbhagriha, a small square vestibule and a front porch of four figure-bearing Draviḍian pillars. The image stands on a padma pedestal and is about 3' high. In her four hands the goddess holds abhaya, padma, padma and dāna. There is no tōraṇa. In workmanship the image seems to belong to the latter part of the 16th century. The outer walls of the shrine are like those of the Shanmukha shrine.

The Chaṇḍikēśa shrine which faces south consists of one cell with an image about a foot in height including the pedestal. The image is very rudely carved. The shrine is situated to the north-west of the main temple. The Vishṇu shrine consists of a small square cell and a porch borne on four figure-bearing Dravidian pillars. The outer walls of the shrine are plain. The god is called Venkaṭaramaṇa and is four-handed holding abhaya, chakra, śankha and dāna. The image is about 2 $\frac{3}{4}$ ' high including the pedestal. It has no prabhāvali. In workmanship it is much inferior to the images of Virabhadra and Gaṇēśa. The shrine of Kāla-Bhairava is designed like that of Vishṇu with a pillared porch in front and contains in its main cell an image of Bhairava, about 1 $\frac{1}{2}$ ' high.

Sivarapaṭṇa.

SŌMĒŚVARA TEMPLE.

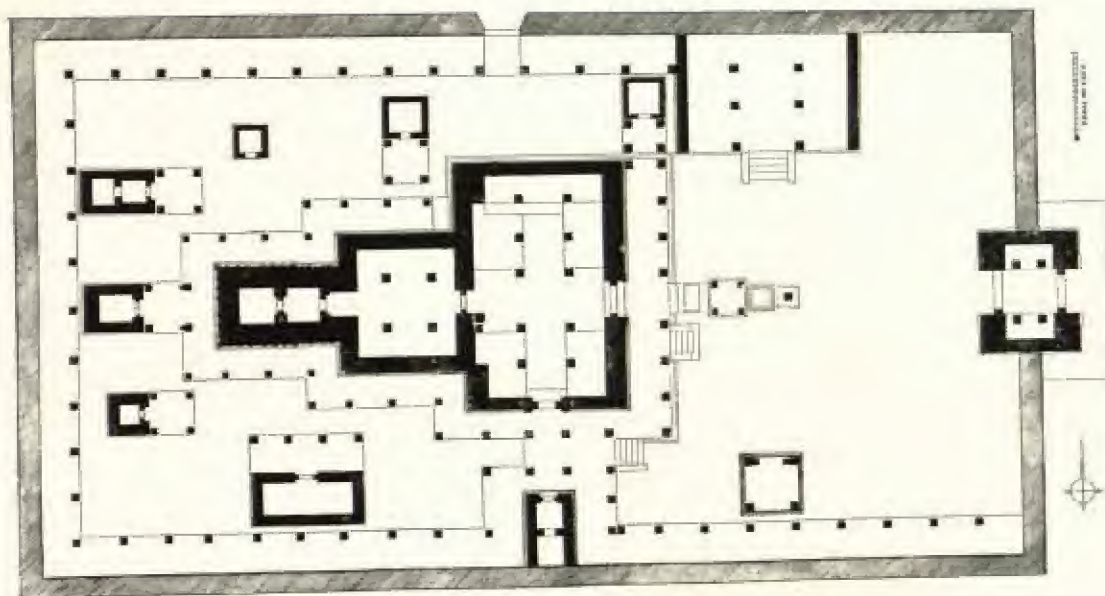
Sivārapaṭṇa is a place of great antiquity situated at a distance of about 5 miles to the south-west of Vakkalēri.

The Sōmēśvara temple at the place is an old structure dating perhaps from the Chōḷa times and consisting of a garbhagriha, a closed vestibule and a navaraṅga with three additional open ankaṇas in front. The outer walls which are of brick and mortar and of modern date are dilapidated in several places and call for no special remark. The liṅga inside the garbhagriha is round-topped and thick, being about a foot or a little more in diameter. It is of black stone and is set up on a square pāṇipīṭha consisting of three cornices of which the middle one is octagonal. The liṅga and the pāṇipīṭha are about 2 $\frac{1}{2}$ ' high together.

The ceiling of the vestibule has a padma relievo inset in the middle. It is raised on two sets of corner stones with a lotus in the centre. The navaraṅga doorway has floral ornamentation on the jambs. In the central ankaṇa of the navaraṅga is a small couchant bull. It appears to be old though rather rude in workmanship. The central ceiling of the navaraṅga has a padma in relief. The four pillars of the central ankaṇa are peculiarly shaped with a low square base and an octagonal shaft superimposed by an octagonal vase moulding and an octagonal loaf-shaped moulding. The capital bears plain brackets. The two pillars of the ardhamaṇṭapa have also the same mouldings but have no vase. Their mouldings too are rudely worked.

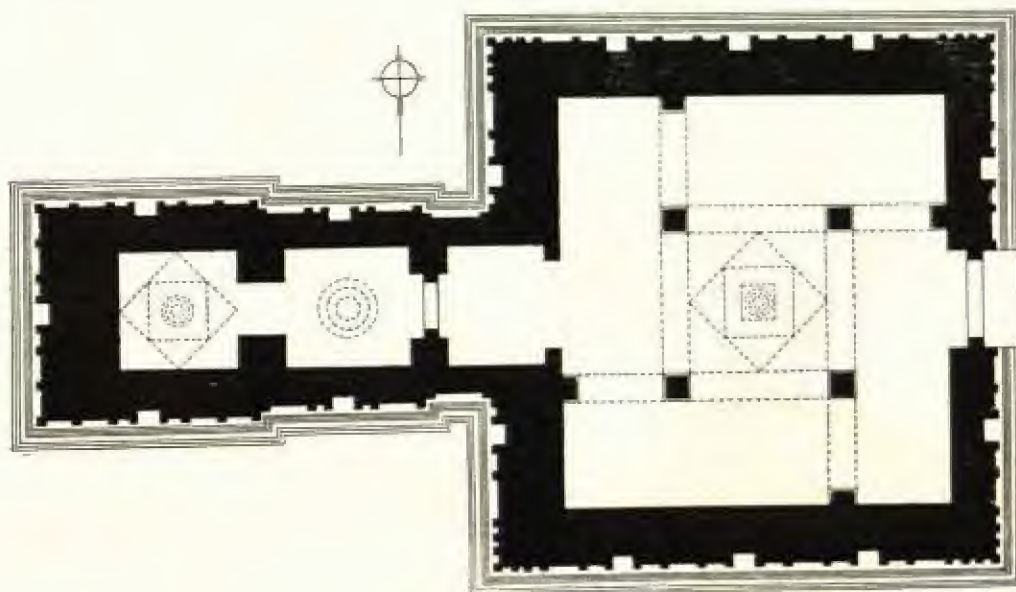
The inscription standing to the north-east of the temple is dated in 753 A.D.—the 28th year of the Gaṅga King Śrīpuruṣa. Though there is no reference to the temple in the inscription, it is not impossible that the liṅga inside the garbhagriha hails

History.



MĀRKANDEYA TEMPLE
MĀRKANDEŚVARA BETTA
VAKKALĒRI

2. (p. 60).



SVAYAMBHUVĒŚVARA TEMPLE
AT
MADIVALĀ

SCALE OF FEET

1. (p. 49).

from the Gaṅga times. The bull and the navaraṅga pillars appear also to belong to the same period as the liṅga. The pillars are worked of greyish granite while the liṅga and the bull are of black stone.

The images of Gaṇapati and Pārvatī are the contribution of the present-day sculptors at the village.

VARADARĀJA TEMPLE.

The Varadarāja temple which is to the east of the village is an old structure appearing to date from about the 13th century. It consists of a square garbhagṛiha, a square vestibule and a square navaraṅga. The outer walls of the garbhagṛiha are raised on a basement consisting of two cornices which are plain. The walls are relieved by right-angled pilasters ornamented with beaded hangings, ribbed band and vase and loaf-shaped mouldings. There are also niches on the outer walls. The caves are sharp and have the kirtimukha designs at intervals. An inscription dated in Saumya samvatsara was discovered on the basement cornice mouldings. The characters appear to belong to the 13th century.

It is possible that the navaraṅga had once its outer walls built of brick and mortar as at the Sōmēśvara temple. The appearance of the navaraṅga is now like an open maṇṭapa. The hall is provided with a doorway on the south. The four central pillars of the navaraṅga are noteworthy. Each of them has a low square base superimposed by an octagonal moulding, the corner panels of the octagon having a wedge-shaped petal-like relievo figure. The shaft which rises above this moulding is sixteen-fluted with an octagonal band in the middle. This octagonal band consists of panels ornamented with scroll work. Above it at the top of the shaft is a triple ribbed band provided with floral hangings below. Above this band appears a vase-shaped moulding which is also sixteen-fluted. The navaraṅga ceiling has a padma inset in a square.

The doorway of the vestibule has been carved with floral ornamentation on the jambs. The garbhagṛiha is empty.

About ten yards to the west of the temple is a stone oil mill. To the south-west of the temple is another temple enshrining an image of Āñjanēya which appears to be of the Vijayanagar period.

Bellur.

KANVEŚVARA TEMPLE.

Bellūr is a road-side village about a mile from Narasāpur on the Kolar-Hospet road. The place seems to have been an ancient agraḥāra town during the Hoysaḷa period. It contains a Viṣṇu

temple dedicated to the god Rāmanātha to the north-east of which the Kaṇvēśvara temple is situated. The latter is built in the Dravidian style and consists of two garbhagrihas of which the main one only has a tower of brick and mortar. The two cells open out into a common navaraṅga of square shape.

The outer walls of the temple are raised on a basement consisting of three cornice mouldings of which the first from the bottom is octagonal, the second square and the third square with a frieze of lotus petals below. The outer walls are relieved by right-angled pilasters with beaded hangings and biscuit-shaped mouldings. There are also, at intervals, turret-bearing niches on the outer walls. The turrets are horse-shoe-shaped. The eaves are sharp and bear kirtimukha ornamentation here and there. The tower consists of a single turret only and is square-shaped. On the four faces of the tower are pilastered niches enshrining mutilated stucco figures of a seated four-handed Brahma (?) on the south, a seated four-handed Nara-simha on the west, a seated Śiva (?) on the north and an empty niche on the east.

The navaraṅga has a doorway on the south and a perforated window underneath a pilastered niche on the east. In front of the temple is a porch with two pillars having the cubical and eight-sided mouldings.

The pillars of the navaraṅga are similar to those of the porch in their design. The ceilings are all oblong. On the second ceiling from the east there is the figure of a padma in relief. The northern cell and the north-east ankāṇa of the navaraṅga have been walled up recently and serve as a store room and granary. In the hall are placed the images of two Nandis, a small Gaṇēśa and a Bhairava. These images are rudely carved.

The west wall of the navaraṅga shows that the garbhagriha and the vestibule formed originally a distinct group and that perhaps when the northern cell was constructed, the navaraṅga was also built along with it. The temple abounds in inscriptions of the twelfth and the thirteenth centuries and it is highly probable that the garbhagriha and the vestibule were both constructed during the twelfth century, while the navaraṅga and the northern cell were put up some time during the early part of the 13th century. The later additions to the temple have been made in imitation of the early structure.

To the north-west of the temple is a 17th century structure built for enshrining the goddess Pārvatī. It consists of a plain characterless main cell with a brick and mortar tower above it and a maṇṭapa in front borne on four Dravidian pillars. The outer walls of the maṇṭapa are built of rubbles, brick and mud. The doorway is on the south. The image of Pārvatī in the cell is about 2½' high with a tōraṇa behind. The image



1. GOVINDARAJA, VIJAYENDRASVAMI TEMPLE, METAMANGALA (p. 46).



2. SOUTH-EAST VIEW OF MARKANDEVA TEMPLE, MARKANDESVAMA BETTA (p. 60).



3. SITA-GUDDA, HUNKUNDAPATNA (p. 56).



4. VIEW OF ANCIENT SITE, HUNKUNDAPATNA (p. 57).



and its tōraṇa are carved of the same stone. In workmanship the image is unmistakably of the late Vijayanagar period though the tōraṇa is present and the Vijayanagar period images do not usually have the tōraṇa.

In the south-western corner of the temple area there is a mono-celled Gaṇapati shrine which also hails from the late Vijayanagar period.

The mahādvāra is to the west of the temple area. It is dilapidated and characterless and seems to be a structure of the 17th century.

RĀMANĀTHA TEMPLE.

The Rāmanātha temple is situated at about a hundred yards to the south-west of the Kaṇvēśvara temple. The earliest inscription which mentions the god is dated in 1153 A.D. [Kōlār 100 (a) Ep. Car. X]. The god is called Veṇṇaiḥkāmayaṛuḷiyav-Eṇberumān in the inscription. The structure appears to belong to the 12th century and consists of a square garbhagriha, a vestibule and a navaraṅga. The last has a doorway on the east. Another doorway which was on the south has now been walled up. There is a porch in front of the southern doorway. To the east of the eastern doorway there is the mahādvāra of the temple which seems to belong to the late Vijayanagar period.

The outer walls of the temple are raised on a basement consisting of three cornices of which the one at the bottom is octagonal, the second square and the third square with a frieze of padma petals below. The walls are relieved by right-angled pilasters with beaded hangings and loaf-shaped mouldings. There are also pilastered niches on the outer walls. Above the garbhagriha there is a brick and mortar tower which appears to belong to about the 17th century. The eaves are straight-sided and are relieved at intervals by kīrtimukhas.

The eastern doorway of the navaraṅga has the floral and beaded ornamentation on the pedestal, jambs and lintel. In the centre of the hall there are four well-worked bell-shaped slender pillars surrounded by an outer row of plain slender pillars with cubical bases and octagonal shafts. The four pillars in the central ankaṇa have all the mouldings of a typical Hoysala pillar. The eastern pair are sixteen-fluted and the western pair are eight-sided. Considering that these pillars are carved of granite, their workmanship is remarkable inasmuch as the bell mouldings are well ornamented with gracefully hanging beads and flowers. The central ceiling of the navaraṅga has a relieve padma.

The vestibule doorway is guarded by stucco dvārapālas of the late Vijayanagar period. The main god of the temple called Veṇṇaikkāmayaruḷiyav-Emberumān in an inscription of 1153 A.D. and Vālavandār in another inscription of the time of Rāmānātha, is now missing. It is said that the present image was brought from Daḷasanūr in Śrīnivāsapur Taluk. It appears to belong to about the 14th century. Though it is called Varadarāja by the people, the god is Śrīnivāsa in form. In its four hands are held the following attributes : abbaya, chakra, śankha and kaṭi. On either side of the god stand rude smaller images of his consorts on their own pedestals. The tōraṇa and the main image are of the same stone.

BANGALORE DISTRICT.

Hoskote.

VIṬHŌBA TEMPLE.

The Viṭhōba temple at Hoskōṭe was built in c. 1740 A.D. The sannads belonging to the temple have been examined by the late R. Narasimhachar and noticed in the Annual Report of the Archaeological Department for 1919. Built in the Marāṭha period the temple consists of a row of three cells facing east with a front maṇṭapa having tall Draviḍian type pillars. The navaraṅga doorway is flanked by a pair of elephants. The jambs of the doorway of the main cell have floral ornamentation.

In the main cell the image of Viṭhōba, carved out of black stone, stands with the hands akimbo, with the images of his consorts standing on either side. In the north cell is enshrined Hanumān with folded hands. In the south cell are the images of Garuḍa and Gaṇapati.

VARADARĀJA TEMPLE.

The temple of Varadarāja is situated at a distance of about 100 yards to the east of the Avimuktēśvara temple. It faces west with a garbhagṛiha, a double vestibule and a mukhamanṭapa. The structure seems to belong to the sixteenth century.

The god stands with his consorts in samabhaṅga holding abbaya, chakra śankha and gadā. The drapery with its conventional folds and the general features and ornamentation of the image indicate similarity with the well-known Vijayanagar period sculptures. The image wears the characteristic archaic smile and has wide nostrils. To the south of the main cell there is another cell with its own

vestibule. In this cell is enshrined a 17th century image of Śrīnivāsa holding abhaya, chakra, śankha and kaṭi.

The pillars of the mukhamanṭapa are all typically Dravidian in style with the usual cubical, eight-sided and sixteen-fluted mouldings.

Pillars in mukhaman- On the cubical mouldings appear the relieve figures of
tapa. dancing girls, seated Viṣṇu, dancing drummers, Śrīnivāsa, Hanumān, elephant, peacock, Yōgānarasimha, etc. The capitals of the pillars have the usual plantain bud hangings. The ceiling of the mukhamanṭapa is raised on three sets of corner stones while that of the garbhagriha has been raised on two sets only. The vestibule doorway is guarded by Vaishṇava dvārapālas.

The outer walls of the mukhamanṭapa are built of brick and mud. The outer stone walls of the garbhagriha and vestibule are plain and characterless. The basement on which the outer walls are raised consists of two plain cornices. The eaves which are sharp have the imitation kīrtimukha arch designs on them. On the south basement cornice of the temple is the relief figure of a lizard. On the south outer wall is another relief figure representing peacock with creeper in its beak. There is a sōma-sūtra on the south of the garbhagriha, which is shaped like a hanging plantain bud issuing out of the mouth of a makara.

In front of the mukhamanṭapa there is a *jagali* on either side borne on pillars similar to those of the mukhamanṭapa. Among the relieve figures appearing on the cubical mouldings of these pillars are those of dancing ladies, loving couples, lady Vīṇā-player, Matsyāvatāra, Kōdaṇḍa-Rāma, Vāmana, Kūrmāvatāra, Narasimha, Varāha. Balarāma, Kalki and Kamba-Narasimha. The last is shown as issuing out of a pillar.

Nandagudi.

MALLĒŚVARA TEMPLE.

Nandagudi is a village about ten miles to the north-east of Hoskote. Regarding the name of the place, etc. (please see M. A. R. 1919, pp. 7-8). To the west of the village is a laterite hill called Aḍḍabetṭa at the foot of which stands on a height the temple of Mallikārijuna facing east. It was constructed in about 1550 A.D. by the Sugatūr chief Timmappa Gauḍa in the reign of the Vijayanagar king Sadāśiva Rāya.

The temple appears to have had a prākāra originally, of which only a plain mahādvāra now remains. The main building consists of a

General description. garbhagriha, an open vestibule, a navaraṅga of nine squares and a small mukhamanṭapa or porch of one square only.

The outer walls are composed of large and heavy slabs which are all well dressed and set one on another without using mortar. The pillars are all short ones of the usual Vijayanagar type with the cubical, eight-sided and sixteen-sided mouldings. On the cubical mouldings are carved the relieve figures of Gaṇeśa, etc. On the lintel of the navaraṅga doorway is carved a Gaja-Lakshmi group. In front of the porch there is a balipīṭha.

To the north-west of the temple there is a small Pārvatī shrine.

SHIMOGA DISTRICT.

Anandapura.

The older name of the place is Anantapuram. About three miles to the south-east of the village there is an insignificant hamlet called **Village Andhasura.** Andhāsura which appears to have been an important place during the 8th century A.D. and an agrahāra town during the late Chālukya times. (See M.A.R. 1911, p. 41).

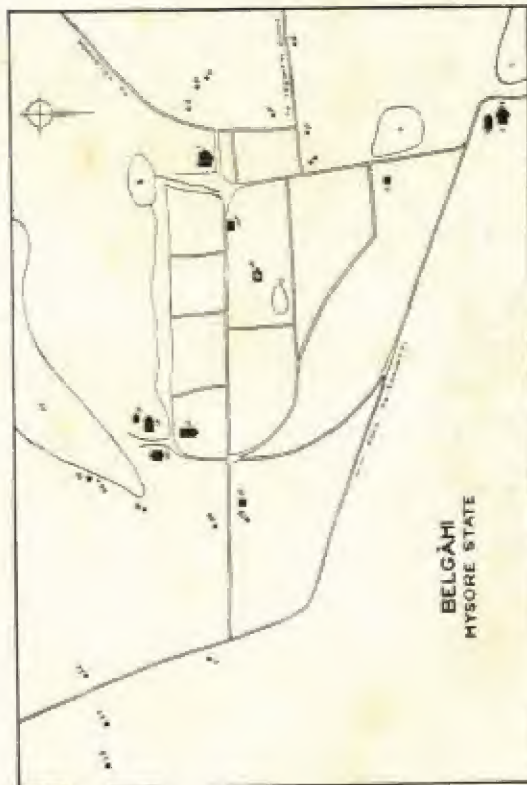
About two miles to the north-east of Ānandapura is a large pond (256' × 226') which is said to belong to the Mahanti Matha. A story is narrated that this pond was built by Śivappa Nāyaka of the Keladi dynasty for purposes of his recreation and that his concubine lived here. But the situation of the pond in front of a *gaddige* and the existence of a Basava shrine on an island in the middle of the pond suggest that a certain Vīraśaiva saint lived here during the 17th century. The pond is said to have been till recently fed by a tank situated about a mile and half to the north. The channel which is said to have conveyed the water from the tank is reported to have now become silted up. To the north of the pond there is a bull carved out of stone with its mouth open and it is said that water used to flow through the mouth of this bull into the pond. To the south of the pond is a sluice through which water is said to have been conveyed by means of a channel to irrigate the wet lands of Mallandūr.

The island in the middle of the pond is connected with the western bank of the pond by a stone-built causeway. Facing the Basava shrine stand on the western bank of the pond two huge stone elephants which are well carved and caparisoned.

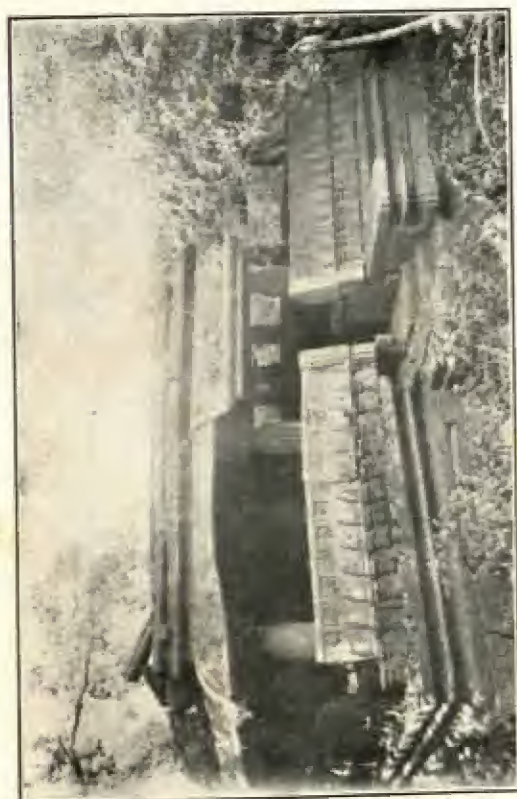
The Basava shrine on the island consists of a single square shrine whose outer walls are built of brick and mortar on a stone-built basement. The shrine faces west and its doorway is designed like a Moslem arch with brick and mortar scroll work on either side. The figures of parrot are freely used for purposes of ornamentation. The cell is surmounted by a stepped pyramidal tower consisting of three tiers with indented



2. ELEPHANTS IN FRONT OF GAUTAMESVARA TEMPLE, GAUJA (p. 76).



4. (p. 78).



1. BHAVARA TEMPLE, HOSAGUNDA (p. 73).



3. CHANDRASILA IN FRONT OF GAUTAMESVARA TEMPLE, GAUJA (p. 76).

corners. A rudely shaped lotus bud terminates the tower. On the northern basement of the temple there is a sōmasūtra shaped like a hanging plantain bud. The bull inside the shrine is rudely carved of stone.

The island on which the shrine is built rises in three tiers and is built of large blocks of *jambittige* or laterite which is found in large quantities in the locality. The sides of the pond are also built of such blocks while stone steps are used sparingly.

OTHER TEMPLES IN THE VILLAGE.

Inside the village of Ānandapura there are three modern temples built for enshrining the rude images of a līṅga, Hanumān, and Raṅganātha. The god Raṅganātha is actually Kōdaṇḍa-Rāma. It is a very rude image belonging to about the 17th century. It is four-handed holding arrow, chakra, śankha and bow. The limbs of the images are out of all proportion and the god wears whiskers like Bēṭerāya. In the compound of the Raṅganātha temple there are smaller relieve images of Garuḍa, Kōdaṇḍa-Rāma, a two-handed goddess attended by cows, and Virāñjanēya. The last image wears a long śikhā standing on end and terminating in a loop. The temples are all architecturally unimportant.

Hosagunda.

Hosagunda is a village situated amidst thick jungle at a distance of about eight miles to the north-west of Ānandapura. During the 12th and 13th centuries, the place was the capital of the Śāntara chiefs and must have been a prosperous town with a fort all round and several temples inside. Of these temples two at least are known: one of them is the soap-stone temple of Īśvara and the other is an insignificant temple of Kañchi-Kālamā.

ĪŚVARA TEMPLE.

The Īśvara temple is a good monument built in the Nāḍkalasi style (Pl. VIII, 1).

Outside view. It consists of a garbhagriha surrounded by an inner pradakṣhiṇā and of a large and well-worked mukhamantapa with stone benches and railings on the east, south and north sides.

The structure is raised on a basement consisting of four cornices running uniformly all round. These cornices are all plain. The outer walls are built of plain slabs placed edgewise one on another. A plain cornice runs in the middle of the walls. The eaves which are 'S'-shaped ran originally all round the temple. The under-surface of the eaves is worked in imitation of wooden rafters. It is not known if there had been originally a tower above the garbhagriha.

The best part of the temple is its mukhamantapa which is entered by flights of steps on the east, south and north. The railings of the stone benches have been carved with turret-bearing pilasters and a frieze of sculptures in the panels between double columns. Among the sculptures many are obscene. On the northern panels are found the figures of the Ashta-Dikpālakas. On the south-western panels occur the figures of dancing Gaṇeśa, a yati riding on makara and holding a disc in his right hand, a two-handed figure with a masked face also holding a disc in his right hand, Lakshmana (?) holding a woman's (? Śūrpanakhī's) tuft and in the attitude of striking, Kōdaṇḍa-Rāma with Sītā, etc.

Inside the mukhamantapa the pillars on the benches are mostly sixteen-fluted, the flutes being boldly carved. The north-east and south-east pillars, however, are cylindrical. In the centre of the mukhamantapa there are six pillars which are bell-shaped and lathe-turned and well ornamented with the chain, the rope, medallion, scroll and other designs. These pillars are set up on an oblong platform. Among the ceilings of the mukhamantapa there are ten in the outer row and two in the middle. The ceilings of the outer row are mostly of one type carved in the middle with a large padma inset in an ornamental square band. Each of the two central ceilings is divided into nine panels in each of which is carved a padma with a pendant in the middle panel.

The doorway leading to the inner pradakṣhiṇā bears a well-carved lintel and has perforated screens on either side. Against the southern wall of the pradakṣhiṇā is set up a Saptamātrika panel. The doorway of the main cell has on its lintel the figure of Sarasvatī holding in her four hands rosary, ankuśa, pāśa and book.

Inner pradakshina.

Main cell.

The main cell is empty. Part of a pedestal is kept against the west wall of the cell. The west wall has a middle cornice band. The ceilings of the inner pradakṣhiṇā are all plain.

Immediately to the north-east of the Īśvara temple is a smaller shrine with a stone-stepped pyramidal tower above it. The outer walls of the shrine are plain, and inside the shrine there is no image.

Mallandur.

Near the Dēvarakere tank belonging to Mallandūr, a village about 2 miles on the way from Ānandapura to Gauja, there are found a few māstikals of which one contains the large figure of a mahāsati with her right hand raised up and her left holding what appears to be a kamaṇḍalu. In the right field of the sculpture is inscribed an inscription in Kannaḍa characters of about the 10th century A.D. A little distance to the south-south-west of the sati stone is a mon-ocelled shrine built of laterite

Viragals, etc.

blocks dedicated to a god locally called Rāmanāthadēvar but containing a liṅga about 2½' high including the pedestal on which it is set up. In front of the temple there are a fragmentary Saptamātrikā panel and two vīragals of which one is published in the *Epigraphia Carnatica*, Shimoga District, as Sagar No. 119. In the neighbourhood of the *satī* stone mentioned above are also found several vīragals and more *satī* stones bearing characters of about the 13th century A.D. Among them there is also an inscription of the Rāshtrakūṭa period.

Gauja.

The village of Gauja is situated at a distance of about five miles to the north-east of Ānandapura. It appears to have been an ancient agrahāra town, though it is now an insignificant place. Very near the village there are several temples of later days.

The Durgā temple is a modern structure in an open field and contains in its main cell the head of a wooden image which is worshipped as Mārammā. In another open field to the east of the Durgā temple is a māstikal with illegible characters of the 14th century. The Nāgara temple nearby is also a modern structure built of laterite blocks and containing a soap-stone relievo figure of a five-hooded serpent. At a little distance to the east of this temple there are four vīragals containing inscriptions (*see* M.A.R. 1930, pp. 228 ff.). To the north of the vīragals is a dilapidated structure of laterite blocks containing a small relievo figure, about 2½' high, of a four-handed Janārdana on a Garuḍa pedestal. The image is very rude and may belong to about the 18th century. About 20 yards to the north of the Janārdana temple is a mono-celled temple, also built of laterite blocks, enshrining an image of Vīrabhadra, about 2½' high, holding in its four hands sword, arrow, bow and shield. The image is very ugly and is perhaps of the 18th century. Above the cell there is a stepped pyramidal tower.

At a distance of about 50 yards to the north-west of the Vīrabhadra temple is situated a tiled structure of recent times dedicated to the goddess Banaśankarī. In the principal cell of this structure are seated three colossal stucco images of female deities painted over in different colours. The first goddess from the left is two-handed, the right being in abhaya with chin-mudrā and the left disposed palm upwards with the fingers closed. The middle deity is also two-handed with abhaya and dāna. But the third goddess is four-handed holding a sword, (blank), ankusa and bowl. This deity only has canine teeth. All the three images are said to be very old, though the structure is of recent days. We may ascribe the images to about the 17th century and compare them with the stucco image in Settigere (*see* M.A.R. 1936, pp. 18-19) near Bēlūr. Each of these images is

about 6' high. To the right of the platform on which the images are seated is a soap-stone image of Gaṇeśa which appears to be of the 14th century. In the compound of the temple are two māstī stones of about the 14th century.

GAUTAMĒSVARA TEMPLE.

About half a mile to the east of the Banaśaṅkarī temple, we come across a large pond, about 100' by 150', with steps built of laterite blocks.

Rashtrakuta structure. To the north of the pond is situated the Gautamēśvara temple which appears to be a very old structure of the Rāshtrakūṭa period judging from the plan of the temple, the huge liṅga in the cell, the two vigorous elephants at some distance to the east of the temple and the several inscriptions to the south-east of the temple.

As it is, the temple consists of the main cell only which is built of laterite blocks in an apsidal plan. The beams inside the cell are also disposed like an apse. Originally the temple seems to have contained a pradakṣhiṇā around the garbhagriha and a mukhamanṭapa in front as can be seen from the basement that is still existing of these compartments. To the east of the mukhamanṭapa there is a flight of dark stone steps supported on either side by elephants (Pl. VIII, 2). The features of these elephants remind us of those met with at Ellōra. Though these elephants are in a broken condition now, the contour of their limbs is clearly marked, their ears are very well worked and the folds on the trunks are boldly carved.

One of the inscriptions to the south-east of the temple mentions the Rāshtrakūṭa king Kannara (Kṛishṇa) and the god Gautamēśvara to whom donations are said to have been made. The liṅga in the cell is huge and is about 3½ feet high including the pedestal. Its top is shaped like a cone. The *chandra-śīla* in front of the doorway is well carved with floral, scroll and padma designs (Pl. VIII, 3).

SŪRYA SHRINE.

On the east bank of the pond is situated the Sūrya shrine facing west. It contains a very good image of a four-handed Sūryanārāyaṇa standing about 4 feet high excluding the pedestal (Pl. IX, 1).

Main image. On the pedestal are carved the seven horses driven by the charioteer Aruṇa. On either side of the god are found the usual female attendants and figures of Chhāyā in the attitude of shooting arrows. The tōraṇa is shaped like a horse-shoe and carved with the figures of rearing lions, makaras and the Aṣṭa-Dikpālakas on their several vehicles. In his hind hands the god holds prayōga-chakra and śankha. His fore hands are placed on his hip, the right one with the



1. SURYA, SURYA SHRINE, GAUJA
(p. 76).



2. SURYANARAYANA, PANCHALINGESVARA
TEMPLE, BELGAMI (p. 83).



3. KESAVA, KEDARESVARA TEMPLE,
BELGAMI (p. 78).



4. DVARAPALA IN THE NAVARANGA,
TRIPURANTESVARA TEMPLE,
BELGAMI (p. 78).



palm turned to front and the left with the palm turned backwards. Under each arm pit a lotus is shown as issuing upwards. The drapery and the ornaments of the god are carved with a pleasing taste. The god wears *yajñōpavīta* in addition to the usual ornaments like the *makarakuṇḍala*, etc. It is possible that the image is of the same period as the *Gautamēśvara* temple and belonged originally to the *Śivapanchāyatana* group of images at the temple. The facial features of the image, however, are not very expressive.

At the north-western corner of the pond is a fragmentary *Saptamātrikā* panel.

Shikarpur.

HUCCHARĀYA TEMPLE.

Shikārpur is the headquarters of a taluk in the Shimoga District. The most popular temple at the place is the Huccharāya temple.

Tradition.

It enshrines an image of *Virāñjanēya* in its main cell and a story is narrated explaining how the god came to be called Huccharāya. It is said that the place was known in olden times as *Malenahalli* and that a certain *Lingāyat* saint by name Huccharāya came over here once and worshipped an image of the god *Hanumantarāya*. This image, they say, is the one now enshrined in a cell in the *kaisāle* of the temple. It is said that this image was broken and became useless for worship during the troublous period in the days of *Tippu Sultan*. The *Lingāyat* saint mentioned above is said to have come again to the place at this juncture and to have consecrated the present image of *Āñjanēya* in the main cell. He is said to have given the idol his own name. Whatever the truth be regarding the story, it is probable that the temple belongs to the days of *Kaṇṭhīrava Narasārāja Voḍeyar* since the older image in the *kaisāle* of the temple has a silver *kirīṭa* bearing his inscription.

The original temple seems to have consisted of the *garbhagriha* and vestibule only. It is raised on a basement consisting of two plain

Description of temple.

cornices. The outer walls are relieved by *Draviḍian* pilasters on whose mouldings appear the following figures: a *ṛishi* riding on *matsya*, a seated *yāli*, another seated *ṛishi* but without the *matsya*, *Ugranarasimha*, etc. On the outer walls are carved the *relievo* figures of a tiger, a *liṅga* carried by a two-handed person (*Bhīma*?) and worshipped by *Purushamrīga* on the one side and *Hanumān* on the other, *Hanumān* attended by *chauri*-bearers, a *rudra-vīṇa* player, a *Gaṇḍabbhērūḍa*, *Vālī* and *Sugrīva* fighting, and a story concerning an elephant, a peacock and a crocodile. The eaves of the original temple are straight-sided and the tower is of brick and mortar. The latter has been renovated recently. The vestibule has a doorway on the east and another doorway on the

south. The southern doorway is the main one and is guarded by two Vaishṇava dvārapālas. The pilasters on this side are indented in imitation of Hoysaḷa workmanship. On the lintel is carved a Gajalakṣmī group. On the lintel of the garbhagṛiha doorway the image of Gaṇapati is carved. He is supported by elephants and cobras.

The image of Vīrāṇjanēya in the cell is in the striking attitude. In front of the temple is a large hall with tiled roofing. It is of recent times. In a compartment of the hall are installed the stone images of Kōdaṇḍa-Rāma, Lakṣmaṇa and Sītā which are all of modern workmanship.

On the right *jagali* of the temple is a Hoysaḷa soap-stone image of the goddess Sarasvatī evidently brought from elsewhere. On the left *jagali* is a recent ugly image which is locally called Sītā.

Belgami.

Key to Plate VIII, 4.

- | | |
|------------------------------|---------------------------------|
| 1. Tāvarekere. | 15. Nīlakaṇṭhēśvara temple. |
| 2. Kēdārēśvara temple. | 16. Trimūrti. |
| 3. Prabhudēva temple. | 17. Kāḷiguḍi. |
| 4. Tank. | 18. Bhērūṇḍēśvara. |
| 5. Panchayat Hall. | 19. Śūlabrahma. |
| 6. Tīrthankara. | 20. Tārābhagavatī. |
| 7. Tripurāntakēśvara temple. | 21. Hastikālēśvara. |
| 8. Brahmēśvara. | 22. Sītamma's well. |
| 9. Tank. | 23. Durgā temple. |
| 10. Sōmēśvara temple. | 24. Onakehoṇḍada Īśvara temple. |
| 10A. Vīrabhadra temple. | 25. Jiddikere. |
| 11. Tank. | A. Mounds of old temples. |
| 12. Kallumaṭha. | A. Jaina temples (old site). |
| 13. Pañchalīṅgēśvara temple. | A. Śiva temple (old site). |
| 14. Anantapadmanābha temple. | 26. Narasimha temple. |

The Kēdārēśvara and Tripurāntakēśvara temples at Belgāmi are described in detail in the Annual Report of the Archæological Survey for the year 1931, pp. 58-65. Here in Plates IX, X, XII and XIV, some further illustrations are included to give an idea of the high standard of the art and architecture of the periods in which these temples were built. A detailed survey of the site of the old town was also made at the time of inspection this year and the following points of interest were noted.

The beams of the central ceiling of the mukhamanṭapa at the Tripurāntakēśvara temple are carved with friezes of sculpture as in page 79.



1. HOYSALA GROUP (p. 78).



2 AND 3. SINHALALATAS (p. 78).

West Beam :—

1. Sītā in Aśōka-vana.
2. Hanumān kneels before Sītā and begs permission for entertaining himself in Aśōka-vana.
3. Hanumān fights the Rākshasas.
4. He is led before Rāvaṇa.

North Beam :—

1. Rāvaṇa in durbār.
2. Hanumān's tail is set on fire and he extends his tail.
3. Elephant standing to left.
4. Hanumān sets fire to Lanka and the palace of Rāvaṇa where numerous people are sleeping.
5. A towered pavilion, perhaps representing the palace.

East Beam :—

1. Īśvara on bull.
2. Gaṇēśa on rat.
3. Kumāra on peacock.
4. Viṣṇu on Garuḍa.
5. Brahma on peacock.
6. Indra on elephant.
7. Kubēra on horse.
8. Yama on buffalo.

The heavenly hosts led by Indra are fighting a warrior who is seated on elephant. Indra is followed by the Aṣṭadikpālakas.

South Beam :—

9. Nṛnti on man.
10. Varuṇa on makara.
11. Vāyu on deer,
12. Agni on ram.
13. Īśāna on bull.
14. Two warriors fighting on foot with sword and buckler.
15. Indra on elephant fighting Vṛitra (?) who is also seated on elephant.

In the kaṇa or *hittalu* belonging to Gurupāda Gaṇḍa there are lying some good images of which one is a fine group of a Nāga couple.

About 150 yards to the north-east of the Tripurāntakēśvara temple lie the ruins

**Chaturmukha Brahm-
esvara.**

of the Brahmēśvara temple. The walls, pillars, etc., of the original temple have all disappeared now; but, here and there, appear certain bricks suggesting that the walls had been built of bricks. The ancient Brahmēśvara liṅga is about 3½' high and is carved on each of its four faces with a head wearing makara-kunḍalas and phalāksha (Pl. XI, 2).

Among the jaṭāmakuṭas over the heads, that on the head on the north side is better carved than the others. The pedestal of the liṅga is broken; a part of it only is now lying near the liṅga. In front of the liṅga there is a broken image of Nandi which must have been a very good piece originally, as suggested by the well-carved hump and the clearly marked folds behind the left hind leg.

At a distance of about 50 yards to the south-east of the Brahmēśvara temple, there is the mound of another Śiva temple with only the

Mounds of old Śiva temples.

original liṅga existing now. The liṅga is round-topped and is about 2½' high including the pedestal. To the south of the mound are the ruins of yet another Śiva temple with the liṅga and Nandi only existing now. This liṅga is flat-headed. In the neighbourhood of this mound, there are several more mounds which evidently mark the sites on which stood other temples of ancient Belgāmi. The ancient town site must have stretched in a triangle between the road leading from Belgāmi to Tālagunda on the west and that leading from Belgāmi to Yeḍavatti-Koppa on the south.

About a hundred yards to the south of the Brahmēśvara temple stood originally

Old Jaina quarters.

a Jaina temple. Directly to the west of the temple site is now lying the broken image of the Tīrthankara which had been enshrined in the temple. The people call it Bhētāḷa. Nearby lies the mutilated image of his attendant. A little distance to the north of the site is another Jaina temple mound. These ruins indicate that this part of the ancient town was the Jaina quarters. On the site of the second Jaina temple is found the image of a Jaina attendant with two hands holding chāmara and phala. This image shows good workmanship. On the sites were picked up tile pieces of the Hoysala period. On another Jaina temple mound to the north of the Yeḍavatti-Koppa road is lying the mutilated image of Pārśvanātha whose head has now disappeared.

A little distance to the south-west of the Sōmēśvara temple in the village and on the south bund of a pond is found a Jaina inscription of 1077 A.D. (*see* E. C. Shimoga, Sk. 124) in the vicinity of which are lying a late stone relievo of Mahishāsura-mardini and a broken image of a seated Jaina in dhyānāsana. The latter image is very well executed.

The Virabhadra temple inside the village of Belgāmi is a Chālukyan structure

Virabhadra temple.

whose outer wall slabs have fallen, though the interior is intact. The temple consists of a garbhagṛiha, a closed vestibule, a navaraṅga and a modern maṇṭapa or verandah. In the last compartment are set up two bell-shaped pillars similar in character to the pillar near the Nilakaṇṭhēśvara temple. A standing Pārvatī-Paramēśvara group is also set up by the side of the steps leading to the verandah. This group is said to have been brought from the Pañchalingēśvara temple. The central pillars of the navaraṅga are bell-shaped and lathe-turned. The central ceiling is raised on two sets



1. TRIMURTI (p. 82).



2. CHATURMUKHA BRAHMA (p. 79).



3. NARASIMHA (p. 82).



4. TARA (p. 84).

of corner stones with a padma in the centre. In the navaraṅga are placed the following images: Nandi facing Virabhadra, Gaṇeśa, six-headed Kumāra on peacock, Saptamātrikā panel and a Nāga stone. The doorway of the vestibule has perforated screens on either side. A Gaja-Lakshmi group is carved on the lintel. The image of Virabhadra inside the garbhagriha is rudely worked and appears to be a sculpture of the Pāṇḍyā period.

The Sōmēśvara temple mentioned above is a structure of the Chālukya period and was constructed in about 994 A.D. It consists of a

Somesvara temple.

garbhagriha, a closed vestibule and a navaraṅga. The outer walls are raised on a basement consisting of five plain cornices, the last of which has dentil mouldings. The garbhagriha and the navaraṅga are both square in plan. The walls are plain except for a middle cornice band running uniformly all round the temple. This cornice is carved with a frieze of rhomboidal rosettes. The eaves are short and ornamented with dentil mouldings. The temple has no tower. The navaraṅga doorway is approached by a flight of steps supported by ridden elephants. In front of the navaraṅga there is a narrow verandah. On the lintel of the navaraṅga doorway is carved a Gaja-Lakshmi group. On either side of the doorway there are perforated screens. Among the ceilings of the navaraṅga only the central one has a padma in its centre. The other ceilings are all plain. Two pillars in the central ankaṇa of the navaraṅga are bell-shaped and the other two have the cubical, eight-sided and sixteen-fluted mouldings. The doorway of the vestibule has perforated screens on either side and a perforated upper part in the middle of which is carved a liṅga. On either side of the vestibule doorway is a niche containing images of Gaṇeśa. The image in the southern niche is an old piece. The jambs of the vestibule doorway have fluted pilasters and vertical bands of medallions. The ceiling of the vestibule is raised on two sets of corner stones with a fine padma in the centre. Inside the vestibule is kept a Nandi of later times. A Gaja-Lakshmi group is carved on the lintel of the garbhagriha doorway. The ceiling of the garbhagriha is similar in design to the vestibule ceiling. The Sōmēśvara liṅga inside the garbhagriha is flat-headed and about 3' high including the pedestal. In the middle of the west and north side walls of the garbhagriha runs a cornice band.

In front of the temple there are a mutilated image of Sarasvatī and a broken Saptamātrikā panel. There are also several viṛgal inscriptions. To the north-east of the temple there are the images of a Durgā and a Lakshminārāyaṇa group. Three new inscriptions were discovered in the mango grove in front of the temple.

In a field immediately to the south-west of the Bhērūṇḍēśvara pillar is lying the inscription stone No. SK. 152 on which, besides the inscription, is carved an interesting panel of sculpture depicting the self-sacrifice of a person (Pl. XIII, 1).

Sula-Brahma.

The stone is pointed out as Śūla-Brahma by the villagers.

A little distance to the north of the Bhērūṇḍēśvara pillar and on the south-west bund of Jiḍḍikere is a seated image of Trimūrtis (Pl. XI, 1).

Trimurti image.

The god is seated in dhyānāsana. His central face is that of Śiva. The image is well ornamented with jaṭā-makuta over the central head and kirita-makuta over the other two. The god wears makara-kunḍalas, necklets, bracelets, armlets and anklets and also the yajñōpavīta. His two fore hands are placed palm on palm in the dhyāna attitude. Of the two hind hands the right one is broken and the left one holds padma. The pedestal of the image is plain.

About ten yards to the south of the Trimūrti image mentioned above and in the south-west corner of the Jiḍḍikere tank is a dilapidated

Narasimha.

pavilion enshrining a liṅga, about 3' high including its pedestal. On the west bund of the tank lies a mutilated image of Ugra-Narasimha which is very boldly carved (Pl. XI, 3). The image was consecrated and a temple was built for it in about 1070 A.D. (see E.C. Shimoga, Sk. 130).

A little to the north of the Narasimha image stands the temple of Kālikādēvī.

Kalikadevi temple.

It is a 16th century structure according to the inscription inscribed on the lintel of the garbhagriha doorway. It consists of a garbhagriha and a front maṇḍapa only. The four pillars in the middle ankaṇa of the maṇḍapa have the cubical, sixteen-sided, cylindrical and eight-sided mouldings. The roof of the hall is low and the central ceiling only is a little deep, being raised on two sets of corner stones. Inside the garbhagriha the image of Kālikādēvī is in relief. The goddess is two-handed holding an uplifted sword in the right hand and a buckler in the left. Her right knee is folded up. Below her is an elephant whose head is severed and a human figure if shown as issuing forth therefrom. To the left of the goddess the elephant god Gaṇēśa is seated. To her right are three severed human heads. On either side of the goddess are two chāmara-holding male attendants.

The outer walls of the Kālikādēvī temple are plain. But the outer walls of the garbhagriha have in the middle a horizontal cornice band. The stone tower above the garbhagriha is square and rises in three tiers. The corners of the tower are indented.

On the south bund of the Jiḍḍikere tank is situated a dilapidated stone temple

Nilakanthesvara temple.

dedicated to Nīlakaṇṭhēśvara. It appears to be a Chālukyan structure similar to the Tripurāntakēśvara temple in several features. One of its pillars (Pl. XII, 1 and 2), lying by the side of the road is similar to those in the navaraṅga of the Tripurāntaka temple. On the basement of the pillar are graceful towered canopies with turretbearing corner pilasters. Under the canopies beautiful figures of Bhairava and so on are standing. The shaft of the pillar has the disc, bell, vase and wheel



1. PILLAR IN FRONT OF NILAKANTHESVARA TEMPLE
(p. 82).



2. PILLAR IN FRONT OF NILAKANTHESVARA TEMPLE,
ANOTHER VIEW (p. 82).



3. HALF-VIEW OF SUKHANASI DOORWAY,
TRIPURANTESVARA TEMPLE (p. 78).



4. TWO PILLARS IN FRONT OF SUKHANASI
DOORWAY, TRIPURANTESVARA
TEMPLE (p. 78).



mouldings, many of the discs being minutely carved with miniature scroll work interspersed by kirtimukhas, small figures of Yakshas, etc., appearing in the convolutions. On other discs appear graceful figures of medallions. On the bell moulding are carved beaded garland hangings and beautiful banded designs. On the four faces of the highly ornamented vase moulding occur flying figures of Yakshas.

The basement of the temple is high and consists of five cornices of which the fourth from the bottom has dentil mouldings at intervals. The outer walls of the temple are plain. The navaraṅga of the temple has completely disappeared. The doorway of the vestibule is well ornamented with vertical ornamental bands on the jambs. These bands consist of rosettes, scroll work with dancing figures in the convolutions, a pilaster whose shaft is shaped like a series of vases placed one upon another, rearing lions interspersed by scroll and a rope design with medallions at intervals. Underneath each vertical band is a panel containing some figure sculpture. The extreme panels on either side have dancing figures of Śaiva dvārapālas and the other panels have female figures standing in different attitudes. On the lintel of the doorway is carved the figure of Gaja-Lakshmī. The garbhagriha doorway also has a Gaja-Lakshmī group but the jambs are plain. The liṅga inside the garbhagriha is about 2' high including the pedestal.

Full notes on the Pañchaliṅga temple are published in M. A. R. 1931. In the navaraṅga of this temple are kept the following beautiful

Panchalinga temple. images :—

1. Sūryanārāyaṇa (Pl. IX, 2).
2. Umāmahēśvara (Pl. I, Frontispiece).
3. Kumāra (ordinary sculpture).
4. Intertwining Nāgas.
5. Couchant Nandi.
6. Mahishāsuramardini.
7. A Saptamātrikā panel.

To the north of the Pañchaliṅga temple is a dilapidated liṅga shrine and to its north is the Anantapadmanābha temple. In the latter temple the god Anantapadmanābha sleeps on a seven-hooded serpent, with the ten avatārs appearing on the prabhāvaḷi.

Anantapadmanabha temple.

A goddess is massaging the god's right foot and another goddess is seated by the side of the god's head. From the navel of the god issues forth a lotus on which Brahma is seated. On the south pillar of the mukhamanṭapa is a Kalachurya inscription recording that the temple was built in the fourth year of Bijjala (1165 A.D.).

The open ground to the east of the temple is full of mounds containing the vestiges of old temples. Several liṅgas are to be found here and there.

Another Virabhadra temple stands about 200 yards to the west of the Jiddikere tank. It consists of a garbhagṛiha with a rude image of Virabhadra which appears to belong to the 16th century. But the indented pilasters on either side of the maṇṭapa are of the Hoysaḷa period.

**Virabhadra temple,
stray images, etc.**

A few yards to the north-east of this temple is a broken image of Tārā (Pl. XI, 4) which is very beautifully carved. By its side is the image of a male god which also is beautiful. It sits in sukhāsana and wears the yajñōpavīta. Its head is unfortunately missing.

An image of Mahishāsuramardini is lying by the side of the road leading to Ānavatti. To the left of the road is the Kallēśvara temple which contains a garbhagṛiha and a front maṇṭapa.

About a hundred yards to the north of the Kallēśvara temple is a mound which marks the site of an ancient temple dedicated to Kālī. The image only is now existing. It is ten-handed and holds snake, flame (?), indistinct, sword and triśūla in the right hands and mace, damaru, indistinct, broken and human head in the left hands. The goddess wears a jaṭāmakuta and moustaches. Besides the usual ornaments a yajñōpavīta and a garland of skulls are also worn by her. On either side of her are the dancing figures of attendants. The breast of the goddess is bare. The limbs are slim and the general features impressive. The image might be assigned to about the 11th century.

At a distance of about 50 yards to the west of the Kālaṃmā temple mound is situated another ancient temple which is locally called Onake-hondada Basavanna temple. The structure is very much dilapidated, the slabs of the outer walls and tower having collapsed completely. The temple was perhaps built during the 9th century A.D. The inscription E.C. VII, Sk. 154 of 685 A.D. stands to the left of the doorway. It records some grant but does not mention the temple. The structure, as it now stands, contains only the garbhagṛiha whose doorway is well carved with the following vertical bands on its jambs: (1) medallions; (2) scroll work with figures appearing in its several convolutions; (3) rearing lions; (4) fluted pilaster with ornamental bands and kalaśa; and (5) a rope design secured at intervals by padma medallions. On the lintel of the doorway is carved the relieve figure of Gaja-Lakshmī. Inside the garbhagṛiha on a broad pāṇipitha is set up the broken līṅga which is about 3' high including the pedestal. To the south-east of the temple is an Umāmahēśvara group which has an inscription on its pedestal recording that it was consecrated by one Goppa or Roppaganna. The characters seem to belong to about the 11th century A.D. The image is extraordinarily beautiful and is a typical example of Chālukya sculpture. The god sits with his right leg placed on Nandi. Pārvatī is seated on the god's left lap. In the four hands of the god are held the

**Onake-hondada
Basavanna temple.**



1. SULABRAHMA, (SELF-SACRIFICE OF A PERSON),
BELGAMI (p. 81).



2. TRIMURTI TEMPLE, BANDALIKE (p. 93).



3. YAKSHA, OLD BASTI, BANDALIKE
(p. 89).



4. MAHISHASURAMARDINI, RAMESVARA
TEMPLE, KUBATUR (p. 99).

following attributes: broken, trisūla, damaru and round Pārvati. The god wears yajñōpavīta and a graceful jaṭāmakūṭa. His ears are however ornamented with makarakuṇḍalas. The smile on the face of the god is clearly visible and renders the image highly attractive. The image of the goddess is even more attractive. Her slim waist and her well-dressed hair are very impressive. On her forehead are arranged beautiful curls. Behind her head the hair is gracefully tied up into a beautiful knot and secured by an ornament. The left leg of the goddess is placed on a lotus underneath which are carved the figures of a crocodile and a Bhṛīṅgi goblin. The group is attended by Gaṇeśa on the right and by Kumāra on the left. The tōraṇa is carved with creeper scroll and rearing lions. A few yards away in front of the temple is a pavilion enshrining the image of a couchant Nandi.

Talagunda.

The Praṇavēśvara temple at Tālagunda has been described in M.A.R. 1932, pp. 56-57. Inside the village there is a temple of Gaṅgā-

Anjaneya temple.

dharēśvara containing a līṅga and a Basava of later times. To the north of the village and near a hoṇḍa, there is a Hanumān temple containing a Vīrañjanēya image of the early Vijayanagar period. In front of the temple there is a tōraṇa gateway with its lintel piece carved with the figures of lion heads on either side of a padma. To the left of the padma stands a two-handed figure holding a kamaṇḍalu and a staff and wearing a garland of rudrāksha.

A few yards to the west of the Hanumān temple is the Virabhadra temple which appears to be a Chālukyan structure of about the 11th

Virabhadra temple.

century A.D. The view of the outer walls is hidden by the recently put up mud walls all round the temple. The wide verandah of wooden pillars in front of the temple is of the 19th century. It was put up in 1814 A.D. according to an inscription that is found on one of the wooden pillars. The old temple consisted of just a garbhagriha with an open maṇṭapa in front. The latter has now been walled in on the east and west and a middle wall has been put up east to west and provided with a wooden doorway which, in design, follows the Hoysala model and is perhaps the work of the 14th century. In the scroll convolutions of the jambs appear parrots. The wooden door is a good piece well ornamented with bands on the jambs. The stone pillars of the front row in the maṇṭapa have each a cubical base and a cylindrical shaft surmounted by the wheel moulding and imitation ribbed brackets. The stone doorway of the garbhagriha is Chālukyan in style and is ornamented with the usual floral, scroll and other vertical bands on the jambs. The lintel bears a Gaja-Lakṣmī group. The image of Virabhadra in the garbhagriha is carved in imitation of Hoysala sculptures and appears to be a 14th century image. The god is in the pose of marching

to left holding in his four hands sword, arrow, bow and shield. He wears a garland of skulls and has moustaches. The original Chālukyan image of Virabhadra is now found half buried in the open verandah behind the temple. It is a good image.

To the north-east of the Virabhadra temple are found certain māstikals and vīragals. Among them is a māstikal looking like a pillar, about 10' high, with the hand of the mahā-sati raised up on the east side.

In the open fields further west of the Virabhadra temple appear on the ground several mounds which evidently mark the sites of the build-

Ancient town site.

ings of the old town of Tālagunda. Bricks resembling those of the Śātavāhana period and measuring $16\frac{1}{2}'' \times 8'' \times 3''$ are found in several places. The ancient site appears to have been extensive. The villagers say that occasionally gold fanams of small size are found on the site. These fanams might be of the Hoysala period. On the hill called Maṭhada-guḍḍa to the south-east of the Praṇavēśvara temple are the ruins of a Narasimha temple. A highly mutilated figure of a god who cannot be identified, is lying on the temple site. Some 50' to the south-east of this site there is to be found an ancient watch tower called *hode* by the local people. It is round in plan and about 30' in diameter. It is said that there are two more of such mounds in the neighbourhood of Tālagunda; one behind the Virabhadra temple, about 250 yards from this place, and the other inside the present village of Tālagunda. To the south of the Praṇavēśvara temple also there are traces of the old town.

For the description of the Praṇavēśvara temple see M.A.R. 1932. The garbhagriha doorway jambs are carved out of Kadamba inscription

Praṇavesvara temple.

stones. The workmanship of the doorway is of a later period, perhaps of the 11th century. But the pillars behind the garbhagriha doorway look much older. The southern pillar has a square base, a sixteen-fluted shaft with an eight-sided band in the middle, then a cubical moulding and finally the vase and wheel mouldings. The northern pillar has also a square base; but its shaft is eight-sided with octagonal bands and a cubical moulding surmounted by a vase and a wheel. The temple seems to have consisted originally of the garbhagriha only. But some time later, that is, perhaps during the Chālukya period, it seems to have been restored and the front maṇṭapa and doorway seem to have been provided.

Bandalike.

Bandalike was last visited during the year 1932 and an account of some of the temples at the place was published in the annual report of the Archæological Department for that year. In this report is given an account of the other temples at the place.

OLD BASTI.

At the north end of the tank is situated the old basti. The inscription Sk. 219 of 912 A.D. which stands at the entrance to the basti

History.

mentions a certain basadi and says that it was endowed by Jākiyabte. But this is not the basti referred to in the inscription since it seems to be definitely of a later period structurally. However, it must have been constructed, at any rate, long before 1200 A.D. since, as mentioned on one of the pillars in the mukhamantapa, it was renovated in about 1200 A.D.

The upper portion of the outer walls of the garbhagriha does not correspond to the basement which is square and indented in plan and consists of three cornices of which the lower two have the uncarved dentil and other mouldings. The plan and construction of the basement appear to be similar to those met with in the Pārśvanātha

Outer view.

Basti at Halebīd, the Kēśava temple at Diṇḍagūr, etc. These and other architectural features of the temple, like the pillars, etc., definitely suggest that the basti is not of so early a date as 912 A.D. The original wall appears to have been ornamented with rows of pilasters. The basement cornices end at the south-west and north-west corners of the navaraṅga. The corner pilasters at the south-west and north-west of the outer walls have each a square base with hooded corners at the top. The shaft of each pilaster has been carved with the figure of an indented smaller pilaster issuing out of a horse-shoe design and ending in leafy hangings on either side. At the neck of the pilaster is a horizontal plain moulding with hooded corners. Above this moulding and between the hooded designs is carved a horse-shoe-shaped canopy with the figure of a padma medallion in its centre. The outer walls of the garbhagriha and navaraṅga, as they now stand, are plain and were in all probability constructed when the temple was repaired in 1200 A.D. The eaves, parapets and tower of the temple are all missing.

The mukhamantapa is cruciform in plan and its basement consists of four cornices of which the third and the fourth from the bottom have dentil mouldings. Above the basement is worked a stone railing all along the outer edge of the mantapa. The

Mukhamantapa.

railing is divided into several panels by double columns which have cubical and eight-sided mouldings. In the panels appear flowers, dancing and obscene figures and figures of musicians resembling those on the old railing in the mukhamantapa of the Pārśvanātha Basti at Halebīd. Above these sculptured panels the railing has a scroll frieze at the top.

The eastern flight of steps of the mukhamantapa is supported on either side by well-carved figures of dvārapālas just in front of the projecting bases meant for

elephants or lions. Originally a stone bench ran all round the mukhamantapa on the inner side. The pillars standing on the bench have octagonal bases and sixteen-fluted shafts. The central four pillars of the mukhamantapa stand on stylobates carved with dentil mouldings. The bases are square and the shafts have the following mouldings in order from below: (1) short and sixteen-fluted, (2) eight-sided, (3) sixteen-fluted, (4) eight-sided band carved with floral design, (5) sixteen-fluted, (6) eight-sided, (7) cubical and plain, and (8) drum and wheel. The bases of these pillars as also those of the pillars standing in the outer row of the central ankana suggest that at the time of the renovation of the temple the roof of the mukhamantapa was raised. The central ceiling of the mukhamantapa is divided into thirty panels with no figures in any of them. The south-west and north-west pillars of the mukhamantapa form a group by themselves. Their shafts are square and indented, each indented face being divided by three cornice bands into nine panels. In these panels are carved floral designs as follows: The middle panel at the bottom of each face has a lotus with stalk. The side panels at the top have leafy representations. Above these panels the four faces of the shaft have graceful horse-shoe-shaped canopies on either side of which the corners of the shaft have hooded mouldings. Above the canopies the drum mouldings appear surmounted by a square and indented abacus. The brackets above the abacus are ribbed in the Chōla pattern.

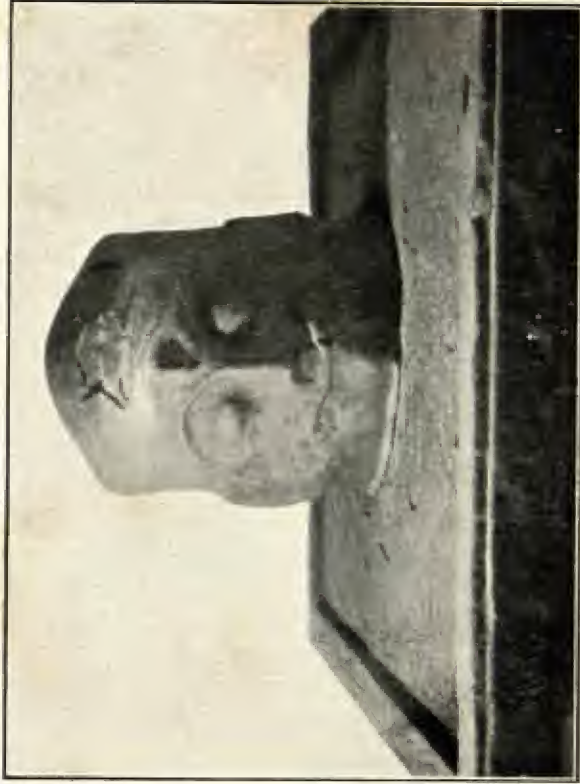
The east outer wall of the navaraṅga has a middle cornice band ornamented with single flowers between single columns. The navaraṅga doorway is a well-carved soap-stone piece ornamented with jambs each of which has a base with a group of Rati and

Navaranga. Maninatha and a seated Yaksha carved on it. Above the base there are five vertical bands as follows: (1) floral, (2) rope design secured at intervals by square padma medallions, (3) a pilaster shaped like a plantain tree with its shaft gracefully intertwined by a creeper and with figures of Yakshas carved on it, (4) a square pilaster whose front face is carved with low relief figures of horse-shoe-shaped canopies and creeper and floral designs, and (5) a vertical scroll band having in its convolutions seated figures of Yakshas. This scroll ornamentation is carried over the lintel of the doorway. Above the doorway the eaves have a row of geese below them and horse-shoe-shaped arches on their front face. Each of the jambs of the doorway has the carving of a chakrabandha with an inscription inscribed in it.

The navaraṅga is a hall of nine ankanas whose central pillars are fully developed specimens of the lathe-turned bell shape with leaf moulding as at the Kēdārēśvara temple in Halebid. These pillars and the doorway above described indicate that the Hoysalas closely followed the architectural traditions of the Chālukyas. The beams are ornamented with dentil mouldings and their undersurfaces have the carvings of padmas in good relief. The central ceiling of the navaraṅga is flat and divided into nine panels which have no figures in them.



1. BULL, TRIPURANTESVARA TEMPLE, BELGAMI (p. 78).



2. LINGA KALLESVARA TEMPLE, BHARANGI (p. 101).



3. MUKHAMANTAPA, TRIPURANTESVARA TEMPLE, BELGAMI (p. 78).



4. VESTIBULE DODGEWAY, OLD BASTI, BANDALIRE (p. 89).

In the south-west corner of the navaraṅga is a very good image of a Yaksha seated under a tree whose large leaves remind us of those met with at Ellōra (Pl. XIII, 3). On the branches of the tree are perching monkeys. The corresponding Yaksha on the opposite side is missing. The Yaksha is two-handed holding lotus in his right hand. His left hand is broken. His ornaments consisting of the kirita, padma ear-rings, necklaces, etc., are all boldly carved in high relief and the Yaksha wears also a yajñōpavīta. The curls of his hair add charm to the facial expression and there is a pleasing smile depicted on his lips. The chin and the brows are clearly marked.

On either side of the vestibule doorway there are perforated screens whose bands are carved with padma medallions (Pl. XIV, 4). On the jambs appear indented pillars. In the two side ankanas on either side of the doorway there are turreted niches which originally

Vestibule.

enshrined images. The towers of these niches have the usual dentil and other mouldings which are mostly uncarved. On the upper lintel of the vestibule doorway appears under a graceful makara-tōraṇa and serpentine arch the image of a seated Jina under a kīrtimukha. The image is very probably Śāntinātha mentioned in the inscription of 1200 A.D. mentioned above. Above the head of the image is a mukkoḍe and on either side are the usual chāmara-bearers and standing Jinas. The ceiling of the vestibule is now damaged. It originally consisted of nine panels with the carving of a padma in the centre.

The garbhagriha doorway is also well-carved like that of the vestibule. Above the lintel is a row of turrets of varied designs. Two of the turrets are curvilinear as at Puri and Jagannāth.

Garbhagriha.

The occurrence of such turrets is interesting. The inside walls of the garbhagriha have a middle cornice band. The ceiling of the garbhagriha has a well-carved padma in its centre. The beams, like those of the navaraṅga and the vestibule, have been carved with dentil mouldings. The garbhagriha is now empty.

VĪRABHADRA TEMPLE.

About 50 yards to the north-east of the basti stands the temple of Virabhadra which appears to have been built in the 14th century.

Main image.

The image of Virabhadra is well executed with a serpentine and creeper tōraṇa. The god is in the pose of marching to the left holding in his four hands sword, arrow, bow and shield. He wears moustaches and ruṇḍa-māla.

The outer walls of the temple as also those of the front maṇḍapa have been constructed in recent days. To the west of the temple

Mahishasuramardini.

is a mound on which is standing an image of Mahishāsura-mardinī whose eight hands are disposed as follows:

spearing demon, holding sword, holding chakra, holding arrow, holding śankha, holding bow, holding buckler and placed on demon's head. On the tōraṇa of the image appears a creeper design. The image is perhaps one of the Śivapañchāyatana group.

To the north-west of the temple is lying a mutilated image of a four-handed god, perhaps of Viṣṇu, which also appears to have belonged to the Śivapañchāyatana group. In front of the temple is lying a lathe-turned bell-shaped pillar of the Chālukya times.

Viṣṇu.

About 20 feet away to the north of the temple can be traced the mud fort wall of the old town of Bandalike. A few feet further north is

Chaturmukha Brahma. set up a pillar, about 2' high, on a plain pedestal. On each of its four corners at the top is carved the head of a god wearing a ribbed tiara. The god represented is perhaps Chaturmukha Brahma.

SŌMĒŚVARA TEMPLE.

In the north-east corner of the old Chālukyan town site is situated the Sōmēśvara temple. It is called the Ānekal Sōmayya temple and was constructed in 1274 A.D. by a certain Boppa Setṭi (E. C. VII, Sk. 236). The structure is homogeneous and consists of three cells arranged on the three sides of a raṅgamaṇṭapa whose doorway is facing east. The main cell only has a closed vestibule in front. The other two cells exist on the north and south sides of the navaraṅga hall. The outer walls of the temple are raised on a basement consisting of three cornices of which the third from the bottom has been ornamented with dentil mouldings. The main cell, its vestibule and the navaraṅga are all square in plan with indentations here and there. The outer walls are plain except for a middle cornice band all round. This band bears a frieze of rhomboidal padmas. In the north-east and south-east of the temple these padmas bear in their centre dancing and indecent figures. The eaves are short and plain. In front of the temple the architrave bears a row of single flowers between single Draviḍian columns. There appear to have been existing originally two elephants in front of the temple. These are now mutilated; but they show good workmanship.

There was perhaps a narrow porch in front of the navaraṅga formerly as at the Sōmēśvara temple at Belgāmi. In the two outside ankaṇas of this porch are two beautifully sculptured perforated screens. Their square perforations are divided by circular small panels bearing relief figures of gods, Yakshas, swans, lions, etc. Between the rows of perforations are broader bands or friezes depicting the episodes of the Rāmāyaṇa on the south and of the Mahābhārata on the north:—

Sculptured screens.

SOUTH SCREEN—(road from bottom).

7th Frieze (from top):

1. Rāma and Lakshmaṇa standing.
2. Rāvaṇa in durbār.
3. Sītā in Aśōkavana.

Perforations interspersed by medallions depicting gods.

6th Frieze:

1. Rāma and Rāvaṇa fighting.
2. Rāma, Sītā and Lakshmaṇa with monkeys.

Perforations interspersed by medallions bearing lions.

5th Frieze:

1. Hanumān and the Rākshasas fighting. Behind Hanumān are several other monkeys. To extreme left are Rāma and Lakshmaṇa.

Perforations interspersed by medallions bearing geese.

4th frieze:

1. Hanumān and other monkeys reporting to Rāma.
2. The monkeys bridge the ocean.

Perforations interspersed by medallions bearing lions.

3rd frieze:

1. Rāma and Lakshmaṇa in quest of the māyāmṛiga.
2. Rāma shooting the māyāmṛiga.
3. Deer and bear in the jungle.
4. Rāvaṇa as yati before Sītā.
5. Rāvaṇa abducting Sītā.

Perforations interspersed by medallions bearing geese.

2nd frieze:

Battle between Rāma and the Rākshasas led by Khara and Dūshāṇa.

Perforations interspersed by medallions bearing figures of elephants.

1st frieze:

1. Rāma's coronation.
2. Daśaratha with his three queens.
3. Queen Kaikēyī planning to send Rāma into exile.

NORTH SCREEN—(from bottom to top):

1st frieze:

1. Kauravas and Pāṇḍavas at dice.
2. Bhīma shaking the Kauravas off their tree perch.

Perforations interspersed by medallions bearing elephants.

2nd frieze :

1. Karna and Arjuna fighting.
2. Gōgrahana.

Perforations interspersed by medallions bearing geese.

3rd frieze :

1. Arjuna and Bhīshma fighting.
2. Bhīma killing Duśśāsana. Draupadī stands to left with her loose tresses.
3. Arjuna and Drōṇa fighting.

Perforations interspersed by medallions bearing lions.

4th frieze :

Arjuna and Karna fighting.

Perforations interspersed by medallions bearing geese.

5th frieze :

Bhīma fighting Bhagadatta.

Perforations interspersed by medallions bearing figures of gods.

6th frieze :

Bhīma and Duryōdhana fighting.

Perforations interspersed by medallions bearing figures of gods.

7th frieze :

Śiva seated in state. Below him are Gaṇeśa, Nandī and Kumāra. To the right are a female attendant, Brahma and Sarasvatī. To the left are Viṣṇu and Mahishāsuramardini.

The navaraṅga doorway is well carved with ornamental vertical bands on the jambs and figures of dvārapālas, Rati and Manmatha on

Navaranga.

either side. The vertical bands are as follows: floral, creeper, indented pilaster, scroll and floral with square and round medallions. On the lintel is the figure of Gaja-Lakshmī. The eaves above the doorway are indented and ornamented with garland and leaf designs and dentil mouldings.

The navaraṅga is a hall of nine aṅkaṣas with six turreted niches in the side walls. In the central square of the hall there are four lathe-turned bell-shaped pillars whose mouldings bear the rope, padma, leaf and garland ornamentations. On some of the leafy designs are carved minute figures of bull, elephant, lion and peacock. The wheel moulding has an ornamental band secured at intervals by padma medallions. The central ceiling of the navaraṅga is divided into nine panels in each of which is an ornamental padma.

The doorway of the south cell is guarded by Śaiva dvārapālas. The north cell doorway has kalaśas on either side and the figure of Gaja-Lakshmī on the lintel. Both the cells are empty.

The doorway of the vestibule is a very good piece guarded by lady attendants on the jambs and having perforated screens on either side. The

Main vestibule and cell. Gaja-Lakshmi lintel has peeled off. On the upper lintel is carved a highly floriated serpentine arch issuing out of the mouths of makaras. Under the arch in the middle is the figure of Tāṇḍavēśvara dancing with figures of attendants and drummers. To the right of the group stand Brahma and Gaṇēśa, while to the left are Viṣṇu and Vaiṣṇavī.

The ceiling of the vestibule is raised on two sets of corner stones with a boldly carved padma in the centre. The doorway of the main cell has the figure of Gaja-Lakshmi on the lintel. The jambs of the doorway are plain. The inner walls of the cell have a cornice in the middle. The main liṅga of the temple, called the Sōmēśvara liṅga, is about 2½' high including its pedestal. It is flat-headed.

TRIMŪRTI TEMPLE.

The Trimūrti temple is a triple celled structure of the Chālukyan period (Pl. XIII, 2). It stands at a distance of about 100 yards to the north-west of the Sōmēśvara temple. It consists of three cells all of which had originally stone towers above them. The western tower has now collapsed; but the other two are existing.

General description. In plan the structure resembles the Chaṭṭēśvara temple at Chatchaṭhali (see M.A.R. 1934 pl. XX, 2). The cells are square in plan and the walls have been built with several indentations. The basement consists of three cornices of which the middle one has the uncarved dentil and other mouldings. The outer walls are relieved by square-shaped and cruciform pilasters, and turret-bearing niches and pilasters. Some of the turrets have serpentine kīrtimukha arches above them.

Outer view. Each of the towers rises in three tiers of turrets and each turret has several cornices of which the mouldings are mostly uncarved. The corners of the tiers have square-shaped turrets, while their sides have the boat-shaped ones. The latter bear kīrtimukha arches under which images like Lakshmi-Narasimha, Bhairava, etc., stand or are seated. There are projections in front of all the three towers. The projection over the western vestibule had originally a Tāṇḍavēśvara group under a śimhalalāṭa.

There is no mukhamantapa now in front of the navaraṅga. A mutilated bull sits in the open. The navaraṅga doorway is absent. The
Navaraṅga. navaraṅga hall has in its central ankaṇa well developed specimens of the Chālukyan lathe-turned bell-shaped pillars. On the bell appears leafy and other designs in low relief. The ceilings of the navaraṅga are flat and have padma carvings of varied design. The central

ceiling which is also flat is divided into nine panels, each panel having a padma. The architraves have dentil and rhomboidal floral ornamentations. The inner walls of the hall have six turreted niches of which one enshrines a Saptamātrika panel and another a broken Gaṇapati. The doorways of the cells are well worked with indented bell-shaped pilasters on the jambs and perforated screens on the sides. On the lintels appears the Gaja-Lakshmī group. On the upper lintel of the southern doorway and under a serpentine tōraṇa stands Śiva attended by Gaṇapāti and Brahma (?) and Viṣṇu and Mahishāsūramardini. On the upper lintel of the western doorway stands a similar group of Śiva attended by similar attendant figures. The upper lintel of the northern cell has Kēśava attended by Gaṇapati, two lady attendants and kneeling Garuḍa on the right and another kneeling figure, two chāmara bearers and Mahishāsūramardini on the left. The makaras from whose fangs issue the serpentine tōraṇas are all ridden ones.

The western and southern cells enshrine flat-headed lingas; but the northern cell has a good figure of standing Viṣṇu of whose four hands three are broken and the existing one holds chakra. The image is about 5½' high including the tōraṇa. The ten avatārs are carved on the tōraṇa. On either side of the god stand lady attendants. The image stands in samabhaṅga and is well decked with the usual ornaments.

Cells.

Chikkamagaḍi.

Chikkamagaḍi is a village situated at a distance of about four miles to the north of Bandalike. Among the ancient monuments at the place two at least deserve mention. One is a Jain Basti now called the Basavaṇṇa temple and the other is the Kallēśvara temple.

JAIN BASTI.

The basti is now converted into the Basavaṇṇa temple. It consists of a garbhagriha, a closed vestibule, and a navaraṅga with no porch. On either side of the flight of steps leading up to the navaraṅga doorway there are projections on which, perhaps, were formerly existing elephants. The garbhagriha and navaraṅga are square in plan and are indented. The basement consists of three cornices of which the third from the bottom has dentil mouldings. The outer walls are plain and have, like the outer walls of the Sōmēśvara temple at Bandalike, a middle cornice ornamented with rhomboidal flowers. Above the walls there are three cornice mouldings of which the two that are below have uncarved dentil and other mouldings. The eaves are sharp and relieved at intervals by kīrtimukhas. The tower is a stepped pyramid consisting of seven tiers of cornice mouldings decorated with dentil designs. In front of the

General description.

Outer view.

tower there is a projection over the vestibule the front face of which has been carved with a pleasing *simhalalāṭa* under which is the figure of a standing Jina.

The *navaraṅga* doorway is plain except for the cruciform pilasters appearing on either side. The four central pillars of the hall have each two large cubical mouldings between which appear circular and sixteen-sided mouldings. On the faces of the base of each pillar are carved *relievo* figures of *kalaśas*. The ceilings of the *navaraṅga* bear good figures of *padmas* resembling jewellery work. The central ceiling has been divided into nine panels in each of which is carved a *padma*. The beams are ornamented with *padmas* and *dentil* designs. In the western wall of the hall there are two niches which are both empty.

Navaranga.

Garbhagriha.

The vestibule doorway is plain having screens on either side without perforations. The *garbhagriha* doorway is also plain. Inside the *garbhagriha* is installed in recent times a bull on a *pīṭha*.

KALLĒŚVARA TEMPLE.

The *Kallēśvara* temple is a dilapidated structure. Its outer wall slabs have all disappeared. The original doorway of the temple appears to have been on the east side. The temple seems to have been a triple-celled structure and similar in type to the three-celled *Chālukyan* structures found in the *Davangere Taluk* (*see* M.A.R. 1939).

Navaranga.

Kesava.

Siva.

The four central pillars of the *navaraṅga* have the usual cubical, eight-sided and sixteen-fluted mouldings. The roof of the structure is low and the ceiling of the central *anaka* of the *navaraṅga* hall is raised on two sets of corner stones with *padma* in the centre.

The western and southern cells have *lingas* inside them, while the north cell enshrines an image of *Kēśava* which is about 5½' high including its pedestal. This image is well-carved with the ten *avatārs* of *Vishṇu* appearing on the *prabhāvali*. The ceiling of this cell has the design of a *padma* in its centre.

All the vestibules are open and have a common *navaraṅga*. To the left of the main cell is a three-headed and eight-handed image of *Śiva* holding the following attributes: *abhaya*, trident, skull-headed mace, an arrow, drum, broken, broken, and broken. The god is seated in *padmāsana*. All the three heads wear *jaṭāmakutas*. The *tōraṇa* is carved of the same stone.

The outer walls of the main cell are built of bricks measuring 12" X 6" X 2". The bricks are possibly of the *Vijayanagar* period.

Malavalli.

Malavalli is an insignificant village situated at a distance of about 5 miles to the east of Narasāpura near Bandalike. The only interesting monument at the place is an eight-sided pillar bearing the famous Malavalli inscriptions (E.C. VII, Sk. 263, 264).

The pillar is of soap-stone and on it are engraved two important inscriptions :

Pillar inscription.

one of the time of Viuhukaḍḍa-Chuṭukuḍānanda-Śātakarṇi and the other of the time of Kadamba Rāja (? Mayūra Śarma). The inscriptions mention the god Maṭṭapaṭṭi-dēva whose temple is no longer in existence. The temple of this god was probably standing a little distance to the west of the pillar.

Kallesvara temple.

To the north of the pillar is standing a temple dedicated to Kallēśvara with an old black stone līṅga in its garbhagriha. The pāṇipīṭha of the līṅga is turned to the north though the cell has its doorway facing south.

To the right of the temple there is a potstone image of Bhairava which seems to belong to the Chālukya period.

Stray images.

At a distance of about 20 feet to the south of the pillar there is a līṅga whose shaft has its four faces carved with figures of heads like the Chaturmukha-Brahmēśvara at Bandalike.

A mud and rubble bastion, about 25' high, belonging to a fort wall of the Pāllegār period is situated at a distance of about 30 yards to the south of the pillar. The bastion is provided with

The fort.

musket holes.

To the north-east of the bastion is a modern temple of Hanumān containing in its main cell a small relieve figure of Āñjanēya in the striking attitude. The image seems to be of the Pāllegār period and the existence of the bastion nearby suggests that it is Kōṭe-Āñjanēya. The gateway of the fort probably existed beside this temple.

At a distance of about two furlongs to the east of the village and to the north of

Ancient site.

the tank called the Tāmrakaṭṭe there is a field called Haḷḷa-kalu which is full of varied pottery consisting of red ware, blackware, etc. But polished specimens are not found. It is reported, however, that large-size bricks are found here and there in the fields.

Kubatūr.

The village of Kubatūr was last visited during 1931 and an account of the Kaita-bhēśvara temple at the place was published in the Annual Report of the department for that year. During the year under report a survey of the other temples standing on the ancient site of the village was made and it is found that the ancient town was indeed a very extensive one and contained several temples some of which appear



1. VIRAGAL, KUBATUR (p. 97).



2. AN INSCRIPTION, RAMESVARA TEMPLE
KUBATUR (p. 98).



3. BHAIKAVI, BANASANKARI TEMPLE,
BHARANGI (p. 102).



4. CHAMUNDA, BANASANKARI TEMPLE,
BHARANGI (p. 102).

to be very important owing to the fact that they seem to have existed from even the Rāshtrakūṭa times.

At a distance of about a hundred yards to the west of the Kaiṭabhēśvara temple

Kali shrine.

is a modern structure built for the goddess Kālī. The site perhaps marks the spot of an older temple that existed. In front of the temple is lying the head of an image which appears to have been brought from elsewhere and kept here. It wears moustaches and a small kirīṭa. The villagers point it out as the head of Duṣṭabuddhi.

About 50 yards to the west of the Kālī temple there is a maṇṭapa borne on four

Old mantapa.

stone pillars of the Gaṅga or Rāshtrakūṭa type. Each of the pillars rises on a square base and has a shaft consisting of a small eight-sided moulding at first and then a cylindrical moulding overlaid by two cylindrical bands of which the lower is larger than the upper. Above the cylindrical moulding there is a drum. A few feet to the north of the pillar stands a vīragal.

Proceeding westwards we pass through a hamlet to the west of which there is a

Durga shrine.

large tank which seems to be very old as can be seen from the old pillars of the sluice. On the western bank of the tank is a dilapidated maṇṭapa inside which is an image of a four-handed Durgā holding sword, trident, drum and bowl. The image is rudely executed. The two pillars in front of the image are of the flattened bell-shape type with relievo carvings of horse-shoe-shaped arches, triangular designs and hooded corners and bearing ribbed brackets in the Chōḷa style. In front of the temple there are several vīragals and inscriptions of the Chālukya period.

At some distance to the north of the tank is a modern structure enshrining a 17th century image of Gaṇeśa. In the north-east corner of

Old inscriptions.

the temple is set up a vīragal inscription, possibly of the Rāshtrakūṭa period, with the representation of the figure of an elephant at the top (Pl. XV, 1). A similar inscription stone is set up on the platform of a peepul tree a little distance further north. Beside the latter inscription there are several vīragals among which there is one on which is carved a well-represented vimāna surmounting horse shoe-shaped arches.

Under a neem tree standing at some distance further north there is an inscription of the Chālukya period. By the side of the inscription there is an image representing Pārvatī-Paramēśvara. Behind Paramēśvara a bull is standing. The god is two-handed. In his right hand is held a lasso and in his left a severed head. The image is about a foot high.

A little distance to the north is a temple dedicated to the god called Mailāra. In front of the temple, that is, to its south-east there is set up another inscription of the Rāshtrakūṭa times and on it are carved relievo figures of an elephant on the obverse and a kalaśa on the reverse.

Immediately to the north of the village there is an old basti dedicated to Pārśvanātha. The basti was constructed in 1077 A.D. but in later

Parsvanatha basti.

times its outer walls were built of laterite blocks. The structure has now become dilapidated and in its present state consists of a garbhagriha with a front long maṇṭapa and an ardhamanṭapa. The basti seems to have had a large mukhamanṭapa in front. The four pillars in the long maṇṭapa are of the lathe-turned bell-shape type of the Chālukya period. The ceiling of the maṇṭapa has been raised on two sets of corner stones with a well-carved padma in the centre. The two pillars of the ankaṇa in front of the garbhagriha form a good pair and consist each of a cubical base and an eight-sided shaft whose corners have pairs of symmetrical leafy or hooded reliefs on either side of an indented drum design. Above the eight-sided moulding rises another cubical moulding surmounted by an indented vase moulding and an indented wheel-shaped moulding. In front of the garbhagriha are found the following images :— (1) a seated Nāginī (left), (2) a standing soap-stone Pārśvanātha under a seven-hooded serpent and mukkoḍe and (3) a standing Chandranātha under mukkoḍe. The main image of seated Pārśvanātha in the cell is of very good workmanship. The image sits in dhyanāsana under a mukkoḍe and a seven-hooded serpent. On the two sides of the image there are the images of the attendant chauri-bearers wearing kirita and other ornaments. The tōraṇa behind the main image has a scroll ornamentation. The image sits on a lion pedestal which is cruciform in plan and indented bearing the relievo figures of lions seated on their haunches. The doorway of the garbhagriha has its jambs carved with the following vertical bands : rosettes, creeper, pilasters, rope design with square medallions, and floral. On the lintel of the doorway is depicted the figure of Pārśvanātha seated like the main image.

At a distance of about 50 yards to the north of the basti is situated the Rāmēśvara temple which from the outside looks more like a

Ramesvara temple.

modern house. Really, however, it appears to be one of the oldest monuments in the village and almost intact inside. The outer walls have all been rebuilt, in recent times, in mud and the temple is provided with an ordinary tiled-roofing. In inscription No. Sorab 269 of 1065 A.D. the temple is mentioned as having been restored (Pl. XV, 2). Thus the original structure may be assigned to C. 900 A.D. and may be taken as a typical Rāshtrakūṭa monument judging from the pillars and the central ceiling in the navaraṅga. The navaraṅga doorway is of hard trapstone like the other architectural members of the temple. On the jambs of the doorway appear the following vertical bands : rosettes, scroll and a rope designed pilaster issuing out of a kalaśa-like creeper and ornamented with transverse beaded ornamentation, scroll work and square medallions on the shaft. On the lintel of the doorway appears a Gaja-Lakshmī group. The goddess is seated below a horse-shoe-shaped arch which is hidden from view. On either side of the doorway was a railing ornamented with lion faces. The southern railing only is existing.

The temple consists of a garbhagriha with an inner pradakṣhiṇā and of a front rangamaṇṭapa. The four central pillars of the maṇṭapa are modelled like those of the Nandi-maṇṭapa standing in front of the temple. Each of them rises on a cubical base and has a cylindrical shaft overlaid by cylindrical bands as in the maṇṭapa to the west of the Kālī shrine behind the Kaiṭabhēśvara temple. Above the cylindrical moulding rises the bell-shaped moulding. It appears that from such bell-shaped moulding the later Chālukyan form developed. Above the bell-shaped moulding appears the wheel-shaped moulding surmounted by the ribbed brackets. The central ceiling of the navaraṅga is exquisitely worked like the ceiling at the Kallēśvara temple in Araḷaguppe. It is divided into nine panels each of which is boldly carved with figure sculpture. The figure of Tāṇḍavēśvara is carved in the central panel and those of the Aṣṭadikpālakas are carved in the outer panels. Among the figures of the Aṣṭadikpālakas those of Agni and Kubēra are wrongly transposed. The central panel is marked off from the rest by bands ornamented with scroll work and padma medallions, the convolutions of the scroll being carved with figures of Yakshas some of whom are dancing, some playing on musical instruments and others flying with garlands. In the central panel Śiva dances on the demon Andhakāśura in a vigorous pose. He wears a long flowing ruṇḍamālā and jaṭāmakuṭa among other usual ornaments. To the left of Andhakāśura is seated Nandi above whom is the figure of Pārvatī. To the right of the prostrate Andhakāśura there are two drummers of whom one beats on a double drum and another on a single drum. Above the drummers is a cymbalist behind whom is the representation of a lotus. Above the cymbalist is a two-handed figure seated with folded arms. Further above is Gaṇapati and at the left corner is Kumāra with a two-handed seated figure of a goddess below. Śiva is eight-handed holding the following attributes: svargahasta, chitṭe-tāla, cobra and rosary, trident, drum, cobra, chitṭe-tāla, and stretching gracefully towards the right hip. The figure of Śiva is slim and boldly outlined with vigorous expressive face and limbs. The outer panels are carved with figures of the Dikpālakas in the following order proceeding from the east clockwise: Indra on elephant, Kubēra on horse (mistake of the artist—there ought to have been Agni), Yama on buffalo, Niruti on man, Varuṇa on makara, Vāyu on deer, Agni on ram (mistake for Kubēra), and Īśāna on bull. Each one of these figures is boldly carved with graceful figures of attendant musicians and Yakshas several of whom are in the pose of flying among the clouds. The musicians consist of drummers, cymbalists and gong-players. Even the vehicles of the Dikpālakas show life and movement.

The ceilings to the east and west of the central ceiling have good figures of padmas. In the navaraṅga are placed a large Saptamātrika panel and a very good figure of Mahishāsuramardinī (Pl. XIII, 4). In the latter group the demon is shown as issuing from the body of a buffalo and as being speared by the eight-handed goddess to whose right is her vehicle, the lion. The image is very forceful, though carved of hard trap stone.

The doorway of the garbhagriha is also well carved like the navaraṅga doorway. Inside the garbhagriha the Rāmēśvara liṅga is set up on a pāṇibatlu and is about 2½' high. In front of the garbhagriha doorway is a chandra-śila which resembles the one at Ganja.

In front of the temple there is a Nandimaṇṭapa whose walls have, in recent days, been built of mud. The roof is tiled. But the pillars of the maṇṭapa are ornamented like those of the navaraṅga. They have cubical bases and cylindrical shafts containing the following mouldings in order from below: eight-sided, eight-sided and short, a cylindrical bell-band, and a wheel band. The shaft is surmounted by a wheel moulding above which the brackets are simple. The stone used for the carving of these pillars is hard trap stone. The bull in the maṇṭapa is very well carved with ornaments, jingles and bells. Its two horns are broken. The snout is projecting a little upwards. Viewed from one side it looks very natural.

To the south-east of the temple are placed several nāga stones of which one represents a figure standing under a five-hooded nāga.

At a distance of about 200 yards to the west of the village is situated the Chintāmaṇi Narsimha temple. It seems that such temples of Chintāmaṇi Narasimha are peculiar to the Shimoga District. There is a Chintāmaṇi Narasimha temple at Kūḍli and another at Kuppagaḍḍe. The area between the village of Kubatūr and the Chintāmaṇi Narasimha temple is full of mounds of old houses. It is probable that the old town site extended to this part also. Ruins of ancient mud fort walls can be traced in several places.

The image of Narasimha in the garbhagriha of the temple is a two-handed figure sitting with the right knee folded up and the left disposed in padmāsana. The image wears the face of a natural lion as the one at Kūḍli.

A few yards to the south-west of the Narasimha temple is standing a four-handed image of Viṣṇu holding gadā, śankha, chakra and padma. It is called Satyanārāyaṇa by the people. It is a relieve figure belonging, perhaps, to the Vijayanagar period.

Bharangi.

The village of Bhārangi is an insignificant place situated at a distance of about 8 miles to the east of Ānavatṭi. But it contains several old temples and a basti of the Chālukya period.

The basti consists of a garbhagriha, a closed vestibule, a navaraṅga and a porch.

Jaina Basti.

It appears to date from about the Chālukya period. The outer walls are plain and rise on a basement consisting of four plain and flat cornices. The parapet on the east has the figure of a Jina standing under a mukkoḍe. The navaraṅga doorway is designed like the usual Chālukyan doorways. The four central pillars of the navaraṅga have

cubical, eight-sided and sixteen-fluted mouldings. The central ceiling is raised on two sets of corner stones. On either side of the vestibule doorway there are perforated screens. The present image in the garbhagriha is of marble and evidently of the modern days. It appears very much like the Buddha images without ushnisha. The old image of Pārśvanātha is missing. Some of the broken parts of this image are lying in the compound of the temple.

Near the tank of the village is situated the Kallēśvara temple. Like the temples in the Dāvāngere taluk this structure consists of

Kallesvara Temple.

three cells arranged on the three sides of a common navaraṅga. The liṅga is in the main cell, Sūrya in the east cell and Viṣṇu in the west cell. The roof of the temple is low. The main cell has a closed vestibule in front. The pillars of the navaraṅga are short, bell-shaped and lathe-turned. Inside the navaraṅga there are the following images: (1) Viṣṇu holding padma, chakra, śankha and gadā with the ten avatārs on the prabhāvali; (2) Sūrya; (3) a Saptamāṭṛika panel; (4) three bhakta figures seated in a row with folded hands; (5) Mahiṣāsuramardini, and (6) Kumāra. The ceiling of the navaraṅga is raised on two sets of corner stones with a padma in the centre. The doorway of the vestibule has scroll ornamentation on the jambs and is guarded by male dvārapāla figures on either side attended by female chauri-bearers. There are also perforated screens on either side of the doorway. The lintel has a Gaja-Lakshmī group under a serpentine tōraṇa issuing from the fangs of makaras. To the right of Lakshmī stands Brahma and to her left Viṣṇu holding abhaya with padma, chakra, śankha and gadā. In the vestibule is a couchant Nandi much damaged. The garbhagriha doorway is plain with Gaja-Lakshmī on the lintel. Inside the garbhagriha the main liṅga is human-faced with phālāksha brows, eyes and moustaches (Pl. XIV, 2).

Near the waste-weir of the tank of the village stand three dilapidated structures of the Chālukya period. Of these one is dedicated to

Narayana Temple.

Nārāyaṇa and contains at present only one cell. The image is Janārdana in form with the ten avatārs carved on the tōraṇa. The workmanship of the image is rude and it is very probable that the image hails from about the 14th century. At the entrance to the temple are lying two mutilated Chālukya images. One of them which is headless is possibly Brahma judging from the kamaṇḍalu that appears in the left lower hand of the image. The other image is that of Sūrya.

The Mallikārjuna temple standing at a little distance from the Nārāyaṇa temple is also much ruined. In its navaraṅga the four

Mallikarjuna temple.

central pillars are short with cubical, eight-sided and sixteen-fluted mouldings. The liṅga in the main cell is missing. The temple was built in 1178 A.D. according to the inscriptions.

The third temple in the group is the Banasankari temple. It is also of the Chālukyan period and is mostly dilapidated. In its

Banasankari temple. navaraṅga or front maṇṭapa the two front pillars have the usual cubical, eight-sided and sixteen-fluted mouldings.

The other two pillars, however, have cylindrical shafts rising on cubical bases. The ceiling is raised on two sets of corner stones with a padma in the centre. The garbhagṛiha is divided into compartments by two pillars whose shafts have hooded mouldings at the corners and are rectangular in section with three indentations at the corners and with hour-glass-shaped mouldings on the faces. In the middle of the shafts and at the top appear three cornice bands. The bases of the pillars are cubical.

In the garbhagṛiha of the temple are enshrined the following images commencing from the left :—

Images.

1. A two-handed lady attendant—Hands broken. Appears to hold padma in the right hand. It may be Pārvatī.
2. Four-handed Śiva standing with Pārvatī under a serpentine tōraṇa (Pl. XVI, 1). He holds lasso, a trident, an arrow and a bow. On either side of Pārvatī there are lady attendants. To the right of Śiva there are a boar and two dogs with the figure of Arjuna doing penance. The loin cloth of Śiva is hanging. The god wears rudrāksha and his hair is disposed in curls. There is no kirīṭa on his head.
3. Two-handed Śiva, (Pl. XVI, 2) with lasso in the right hand and arrow and bow in the left. The figure wears kirīṭa.
4. Two-handed goddess seated holding phala (?) in the right hand and kalāśa in the left hand. The image possibly represents Annapūrṇā (Śākambhari). The contour of the limbs, the muscles, the folds on the belly and other features are all very well shown. In workmanship this image happens to be the best of the lot.
5. Four-handed Bhairavī (Pl. XV, 3) seated with a dog on the pedestal, and with goblins and naked female figures dancing in the right field. The dog licks the blood from a severed human head. The goddess wears ruṇḍamālā and has phālāksha and canine teeth. On her head is a jatāmakuṭa. Her grin is terrible, though the other facial features are beautiful. In her four hands are held sword, trident, drum and bowl.
6. Four-handed Chāmūṇḍā (Pl. XV, 4) holding rosary with abhaya, chakra, śaukha and phala. On her left lap is the figure of Skanda represented as a baby. On the pedestal is depicted the figure of Garuḍa.



1. SIVA AND PARVATI, BANASANKARI TEMPLE, BHARANGI
(p. 102).



2. SIVA, BANASANKARI TEMPLE,
BHARANGI (p. 102).



3. DVARAPALA, VIRABHADRA TEMPLE, UDRI
(p. 104).



4. MAHISHASURAMARDINI, CHANDRAGUTTI HILL
(p. 107).

Kuppagadde.

A note on the temples at Kuppagadde is published in M.A.R. 1931. In the

Venugopala image.

Vēṇugōpāla temple which is a modern tile roofed structure the image of Vēṇugōpāla in the main cell is an exquisitely carved piece with minute delicacy of details (Pl. XVII, 1).

Including the pedestal and the tōraṇa, the image is about 5' high. On the pedestal is carved a frieze of cows which are all full of life and movement and in the attitude of listening to the heavenly music of Lord Kṛishṇa. The god stands under a latā-tōraṇa the carving of which is indeed of a very high order. Among the creepers of the tōraṇa are carved the figures of monkeys, birds, etc. On either side of the god are carved the figures of sages in dhyānāsana. On the tōraṇa are further carved the ten avatārs of Viṣṇu. The god himself is about 3' high and two-handed. He stands with his right leg crossed against the left and in the attitude of playing on the flute the right end of which is ornamented with gracefully hanging bunches. Among the innumerable ornaments worn by the god are large padma earrings, necklaces, garlands, anklets, etc. Each of these ornaments is minutely carved with good taste. The image is better carved than that at Bellūr in the Nāgamangala taluk.

Alesvara temple.

To the west of the Vēṇugōpāla temple stands an Īśvara temple. In the inscriptions the god is called Ālēśvara. The temple was built in 1033 A.D. The navaraṅga and the mukha-maṇṭapa have both disappeared. The main cell which is standing at present is square in plan and is built of laterite blocks. In front of the temple there is a narrow verandah with two niches on either side of the doorway. The right niche has a good figure of Gaṇēśa and the left one has a figure of Mahi-shāsuramardini. The other images belonging to the Śivapañchāyatana group have disappeared. It is said that the image of Sūrya belonging to the temple was taken away to Shimoga about 20 years ago.

The jambs of the garbhagriha doorway are plain. But the pilasters on either side are worked in a pleasing manner with the relieve figures of dvārapālas on their square bases. Their shafts are eight-sided and sixteen-fluted. The sides and flutes are ornamented with petal and rosette designs. At the neck of the pillar is a square panel carved with the figure of a kalāśa. Above the kalāśa appear the fluted vase and wheel monidings.

On the lintel of the doorway a Gaja-Lakshmi group is carved. Inside the garbhagriha the līṅga is broken. It was about 3½' high when it was intact.

To the north of the Ālēśvara temple stands the Chintāmaṇi Narasimha temple. The structure is modern and tile-roofed. The doorway of the main cell is Chālukyan in style and ornamented with pilasters bearing the kalāśa and leafy designs as at the Ālēśvara temple. The image of Narasimha is about a foot

Chintamani Narasimha temple.

in height excluding the pedestal. The face is rudely carved though it looks like a natural lion. The god is two-handed like the images at Kūḍli and Kuḇaṭūr. Behind the god is a sculpture representing Anantapadmanābha which seems to have been brought from elsewhere. This image, though mutilated, shows good workmanship. In a niche in the north wall of the front maṇṭapa of the temple is placed an image of Bhairava with the figure of a scorpion on its pedestal. The tōraṇa has a serpentine arch and a simhalalāṭa. The image is four-handed with sword, trident, drum and bowl. Along with the bowl is held also the severed head of a victim. To the right of the god are depicted goblins. To the left are a dog and more goblins. The dog is shown as licking the blood oozing out of the severed head. The image is a good specimen of the Chālukya or Hoysaḷa times.

Udri.

Udri is a village situated about 7 miles to the north-east of Sorab. A note on the principal temples of the place has appeared in the Annual Report of the department for the year 1930.

To the north and west of the village can be traced the old fort walls of the Pāllegār period. By the side of the fort wall to the north of the village is a mono-celled structure containing a stone image of Banasankari which is a four-handed image wearing a jaṭāmakuṭa. The goddess holds in her hands sword, trident, ḍamaru and bowl. In the bowl is the head of a goat. On the pedestal of the image is the figure of a prostrate person to whose right is a goblin and to the left a dog licking blood. The goddess has canine teeth and phālāksha and wears rudrāksha garland. On the tōraṇa are carved the figures of goblins and scrolls. The image appears to belong to pre-Hoysaḷa times. An inscription in Kannada characters of c. 1000 A.D. was discovered on the pedestal of the image.

To the east of the village is situated the Virabhadra temple which is a structure of recent times enshrining an image of the Pāllegār period. At the entrance to the temple are set up two life-size images of Śaiva dvārapālas (Pl. XVI, 3) which are both well executed with stout bodies and limbs and exaggerated curls of hair behind their heads. The images wear jaṭāmakuṭas, the usual ornaments, ruṇḍamālās and yajñōpavīta. In their workmanship the images might be assigned to about 1000 A.D. They appear to be dvārapāla figures of an old Śiva temple, presumably the one that is standing in a dilapidated state a few yards to the north-west of the Virabhadra temple.

The latter temple now consists of the main cell only, the other compartments having disappeared completely. Among the innumerable pillars and other architectural members lying about the area there are several which indicate a high standard of

Old Siva temple.



1. VENUGOPALA, VENUGOPALA TEMPLE, KUTTAGABDE (p. 163).

Mysore Archaeological Survey.



2. LAKSHMINARAYANA, LAKSHMINARAYANA TEMPLE, UDRI
(p. 106).



art. Many of the pillars are of the lathe-turned and bell-shaped type ornamented with scroll and beaded hangings on the bell. There are also flattened and indented pilasters and pillars with rhomboidal floral ornamentation and leaf designs among the ruins. The doorway of the garbhagriha has, besides the rhomboidal vertical band of flowers, a pilaster on each side rising on a low square base and having an indented flattened square shaft ornamented in eight compartments with leafy designs against a background of six flutes appearing on the pilaster. The lintel of the doorway is carved with a Gaja-Lakshmī group. The pedestal of the līṅga inside the garbhagriha is absent. When intact the temple must have been an elegant structure. Its outer walls have all collapsed, including many of the slabs belonging to the tower. But there appear here and there portions of square pilasters, cornices with uncarved dentil and other mouldings and kirtimukha designs. The tower seems to have risen in two tiers of boat-shaped and square-shaped turrets.

To the west of the village is situated the ancient Jain basti. This structure consists of a garbhagriha, a closed vestibule and a navaraṅga. In plan the structure is square with indentations and flattened sides. The basement consists of two cornices

Jain basti.

of which the upper one is eaves-shaped. The outer walls are plain except for a middle cornice band carved with a frieze of rhomboidal and four-petalled flowers interspersed, here and there, by more ornate ones having many petals or by flowers bearing obscene or other figures in their middle. The eaves are a little straight-sided with upward dentil mouldings at the indentations. The parapet consists of two cornices of which the lower has dentil and cross-shaped mouldings. The tower is in the form of a stepped pyramid consisting of nine steps of cornices each of which has the dentil and uncarved cross-shaped mouldings. At the top the tower has a stone kalaśa. In front of the tower there is a projection over the vestibule whose front face has a well-carved simhalalāṭa with graceful creepers. Under the arch is the figure of a Jina seated under an umbrella and attended by chāmara-bearers.

The navaraṅga doorway and lintel are later additions. On either side of the doorway there are perforated screens. The jambs have a vertical band of rhomboidal and four-petalled flowers. The pilasters are cruciform and indented bearing leaf designs and bell mouldings. The four central pillars of the hall are bell-shaped and lathe-turned. The architraves have dentil mouldings superimposed by a row of rhomboidal and four-petalled flowers. The central ceiling of the navaraṅga is finely worked and consists of a large padma with five rows of sharp petals. A low but graceful pendant hangs in the middle. The other ceilings are flat.

On either side of the vestibule doorway there are turreted niches. In the south niche is an image of Śaṇmukha which has been brought from elsewhere. In front of Śaṇmukha are a līṅga and a Basava. Against the north wall of the navaraṅga is a beautiful Yakshī seated under a creeper. The vestibule doorway has

perforated screens on either side and well-worked jambs consisting of the usual ornamental vertical bands of flowers and creepers. On the lintel is the figure of a seated Jina attended by chāmara-bearers. Above the lintel is an eaves-shaped cornice. On the upper lintel stand five Jina figures under a serpentine tōraṇa. The garbhagriha doorway is also well worked like the vestibule doorway; but its lintel is uncarved. Inside the garbhagriha there is set up a Gaṇeśa image which does not belong to this temple.

About a hundred yards to the east of the basti stands a towerless Śiva temple of the Chālukya period. In design and workmanship it looks like a Hoysala square-shaped structure with indentations. There is no middle cornice on the outer

walls as on the Chālukya structures. The front maṇṭapa has collapsed. Only the garbhagriha and the vestibule are existing now. The outer walls are raised on a basement consisting of six cornices of which the fourth and fifth from the bottom have the cross-shaped and dentil mouldings which have been left uncarved. The outer walls are relieved at the indentations by pilasters which are right-angled, thin and plain. On the south, west and north outer walls, there are turret-bearing niches, the turrets being designed like the fully developed Draviḍian gōpurams. The eaves and the tower are absent. The vestibule doorway is plain with perforated screens at the sides. The lower lintel has the figure of a Gaja-Lakshmī in the middle and a seated two-handed Yaksha at either end. The upper lintel has a row of figures standing under a serpentine arch issuing from the fangs of makaras. These figures are Brahma, Śiva, and Vishṇu. The doorway of the garbhagriha is well carved with the usual vertical bands on the jambs and with the figure of Gaja-Lakshmī on the lintel. The līṅga inside the cell is about 2½' high including the pedestal. At the entrance to the temple are the images of a Mahishāsuramardīnī and a two-handed goddess standing in tribhaṅga.

At a distance of about a hundred yards to the south-east of the Īśvara temple stands the Lakshmīnārāyaṇa temple enshrining a good image of Lakshmīnārāyaṇa (Pl. XVII. 2). The front maṇṭapa has disappeared and the structure now consists of the garbhagriha and vestibule only. The basement of the temple consists of four cornices and the outer walls have a middle cornice band bearing the rhomboidal and four-petalled flowers. The pilasters on either side of the garbhagriha are bell-shaped and indented and decorated with leaf and petal designs. The image of Lakshmīnārāyaṇa in the main cell is about 3½' high and is seated on a padma pedestal. The group shows exquisite workmanship and minute details of carving. On the tōraṇa appear the ten avatārs of Vishṇu in the convolutions of a scroll band. Below the scroll is a serpentine arch and in the middle of the tōraṇa is a simhalalāṭa. The god sits with his face turned towards his consort who sits on his lap and is

Lakshmi-Narayana temple.



1. INSCRIPTION STONE, MAVALI (p. 107).



2. A PILLAR, MAVALI (p. 107).



3. INSCRIPTION STONE, MAVALI (p. 107).



4. RENUKA TEMPLE, CHANDRAGUTTI HILL (p. 107).

turned towards him. The god is four-handed holding śankha, padma, gadā and chakra. The goddess has scanty ornamentation but well-carved limbs, high breasts and thin waist. Her hair is tied up into a graceful broad knot behind her head. To the right of the god is the figure of a kneeling Garuḍa.

Māvali.

In the village of Māvali which is situated at a distance of about six miles to the east of Sorab there are several inscriptions of

Inscriptions.

the Rāshtrakūṭa period. Of these, those illustrated in Pl. XVIII, 1 and 3 are important. The one illustrated in Pl. XVIII, 1 is particularly interesting, because it is of C. 797 A.D. and contains boat-shaped and square-shaped turrets which look very much like those met with at Māmāllapuram. A pillar in front of this inscription (Pl. XVIII, 2) resembles the navaraṅga pillars at the Rāmēśvara Temple in Kubaṭur.

Chandragutti.

Full notes on the monuments at Chandragutti are published in the Annual Report of this department for 1931, pp. 55 ff. Some of the monuments, sculptures and views are illustrated in this Report—please *see* Pl. XVI, 4, Pl. XVIII, 4, and Pl. XIX.

PART IV—NUMISMATICS.

COINS OF THE EASTERN CHĀLUKYAS (615-1070 A.D.).

(Pl. XX, 2).

Kubjavishṇuvardhana (615-633 A.D.).TYPE—**Lion and Sceptre.**1. *Ae.* '65. Brass ?*

Obverse :—In triple border of two lines with intervening dotted line, large maned lion to right with open mouth, and left forepaw and tail uplifted; in front of it, floral creepers. Above, legend in early Chālukya characters :

Vi sha ma si dha

Reverse :—A hooked rod, perhaps, a sceptre.

Hultzsch describes similar coins found by Thurston near Yelamanchili in the Vizagapatam District. But his statement that they are punch-marked, may not be correct. These coins appear to be a development of the Lion and Conch type described elsewhere under the Pallavas.

The *i* of the first letter shows a form which contrasts with the *i* of the fourth letter. A period of change is indicated also by the form of *ma*. The second letter is *cha* instead of *sha* and indicates Tamil influence. The last letter is clearly *dha* and not *dhi* which is the way in which it is found in the inscriptions.

Bhuvanaikamalla (?)2. Similar to 1, but the legend is *Ba va ne*

It is doubtful if Kubjavishṇuvardhana had also the title *Bhuvanēkamalla*. The correct Sanskrit form of the word ought to be *Bhuvanaikamalla*. But very often the incorrect spelling with *e* instead of *ai* is found. The first letter on the coin is actually *Ba* and not *Bu*.

Śaktivarman (1000-1012 A.D.).TYPE—**Boar and Punch marks**—(Varaha).3. *Al.* 1'4; wt. 66'5; large and thin.

Obverse :—Seven punch marks: in the centre is a boar to right with a lamp-stand on each side; on top a goad and an umbrella supported by

* Ind. Ant. 1896, p. 322, and S.I.M.C. p. 312 and No. 1 on pl. XXX.



1. CHANDRAGUTTI HILL (p. 107).



2. FORT WALL, CHANDRAGUTTI HILL (p. 107).



3. MIHAB, CHANDRAGUTTI HILL (p. 107).



4. FORT WALL, CHANDRAGUTTI HILL (p. 107).

two *chāmaras* or flywhisks and below neck the Telugu-Kannada letter *Ra*. Around near edge, seven punch marks with one Telugu-Kannada letter in each punch:

Śrī Chā lu kya cha(n) dra Sa 1

The overhead line of *Sa* is peculiarly placed.

4. *Al.* 1·2; wt. 66·2 From Cheduba.

Similar to above with *Ra* (or 4) below boar and below *Sa* also *Sa*, 4.

Śaktivarman, the East Chālukya king, had the title Chālukya-chandra.* The old method of punch-marking and stamping in repousse is noteworthy. Why the latter was done has to be explained.

Some of the great East Chālukya coins come from the Burman coast indicating that they had an overseas province there perhaps north of the province owned by the Chōlas in Arakan. They have been found also in the Kistna District near Muslipatam. There can be little doubt that they were issued in India.†

Rāja Rāja (1022-1063 A.D.).

TYPE A.—Boar and Punch marks.

5. *Al.* 1·4; wt. 66·5; large and thin.

Obverse:—Seven punch marks; in the centre is a boar to right; with a lamp-stand on each side; a goad and an umbrella supported by two flywhisks or *chāmaras* on top and below neck the Telugu-Kannada letter *Ra*. Around, near edge, six punch marks with one Telugu-Kannada letter in each punch.

Śrī Rā ja rā ja Sa(m vat) 3 (figure 3, perhaps regnal year).

Round each punch is a bordering circle of dots far apart from each other.

Reverse:—The obverse marks indented on the thin plate.

The provenance of this coin is uncertain. The date would perhaps be 1025 A.D.

Hultzsch and Fleet describe other specimens with regnal years: 3, 4, 34, 35 and 37.

6. *Al.* 1·3; wt. 66·8.

Obverse:—Similar to 4, but with the letter *vi* below boar and figure *Sa 35*.

Reverse:—Similar to 5.

Rapson (*Indian Coins*) reads the figure as 35.‡ This specimen was found at Cheduba Island near the Burma coast.

7. *Al.* 1·35; wt. 66·6. From Cheduba.

Similar to 4 and 5, but letter *vi* and figure *Sa 4*.

* R.I.C. p. 37.

† Hultzsch I.A. 1896, 321.

‡ See also *ibid.*

Rājendra or Kulōttunga Chōla (as East Chālukya).

TYPE—**Tiger and Punch marks.**

8. *Al.* wt. 61½ grains. From I. A. 1896, p. 321.

Obverse:—Similar to 3, but instead of boar, tiger standing to right with sun and moon above; below head Telugu numeral 6. Near margin legend reading:—

Śrī Chō la nā rā ya na

Madras collection.

9. *Al.* wt. 61½ grains.

Similar to 7, but tiger to left.

Assigned to Kulōttunga Chōla (by Hultzsch) as he had the title 'Rāja Nārāyaṇa.' Kulōttunga appears to have retained punch-marking at Veṅgi though die-striking was common in the Chōla country. The reduction of the weight from the East Chālukya standard is also noteworthy. The weight is a little less than that of the coins of Rāja Rāja Chōlā.

East Chālukya—Uncertain.

10. *Al.* 3; wt. 6·7.

Similar to 7. Figure on reverse.

11. Similar to 10; wt. 7·7.

12. *Al.* 25; wt. 6·2.

Obverse:—Similar to 10, but ruder; and goad more like a spear.

Reverse:—Similar to 10.

Types A and B are varahas and type C is fanam of 1/10 the value. Die-striking was well known as seen from the smaller coins. Perhaps the smaller dies were used as punches on the varahas. But punching is very well done as the punches are correctly placed. How the incuse on the reverse was caused has to be explained.

13. *Al.* Round. wt. 1·1 grs.

Obverse:—Lion and pillar with Sun and Moon.

Reverse:—Figure of lion to right; only the front portion is clear. Front paw raised up. The denomination of this specimen may probably be about quarter fanam. It is highly interesting to note the existence of such minute gold coins during the Chālukya period.

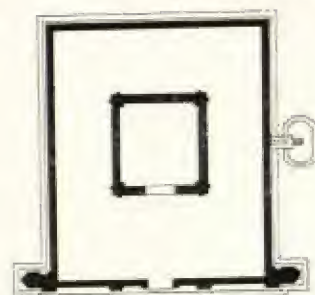
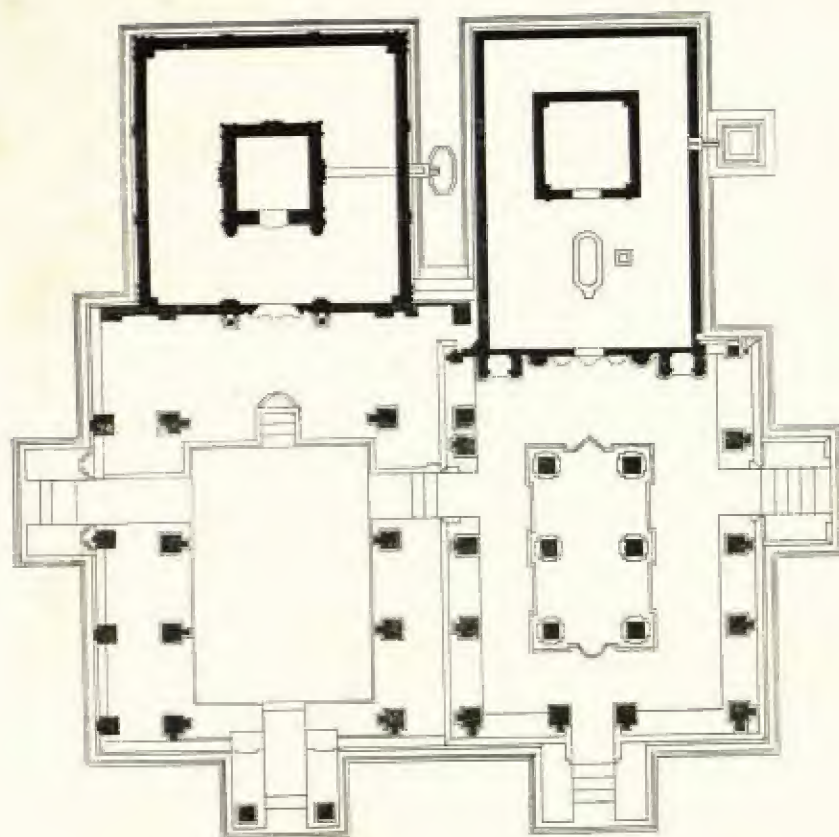
OLD COINS IN THE MYSORE PALACE TREASURY.

COINS OF THE EAST INDIA COMPANY.

1. *Double Fanam* (5 specimens).

Obverse:—'Double Fanam' in English in outer circle and Persian legend in inner circle.

Reverse:—In outer band Tamil legend 'Iraṇḍu Paṇam' and in inner circle, with a star above, legend in Telugu 'Reṇḍu rūkalu.'



VIRABHADRA
TEMPLE
KELADI

SCALE OF FEET

1



2. COINS OF THE EASTERN CHALUKYAS (p. 108).

2. *Silver Half Varaha* (Svāmi Pagōḍa).

The edge has rope milling.

Obverse:—In central circle a five-pointed star above and thirty stars around; in the field a nine-storeyed gōpura or tower with three kalaśas. Around outer circle English legend 'Half pagoda' and Persian legend in continuation.

Reverse:—In outer circle Tamil legend: XI 'Arappu varaham'; in Telugu: V 'Arpu Varahāni.' In inner field surrounded by five circles of dots stands a rudely shown deity with dotted representation of a chakra and a śankha.

3. *Quarter Svāmi Pagoda* (15 specimens).

Obverse:—Similar to above; but smaller.

4. *One-eighth Rupee* (3 specimens).

Obverse:—1182 followed by Persian legend.

Reverse:—Rose mint mark with Persian legend.

5. *Copper Quarter Anna.*

Has the representation of a balance. It is usually called *Takaḍi kāṣu*. Bears the date 1833 on the obverse.

6. Similar to above but with legend 'one quarter anna' instead of balance.

7. *Silver One anna* (146 specimens).

Having Persian legend on obverse and reverse and bearing Hijri date 1182, etc. Mint marks of lotus, rose, etc. Transverse milling.

8. DANISH (OR FRENCH) EAST INDIAN COMPANY.

Small, thick and rude.

Obverse:—Rude four-armed god standing with apologies for śankha and chakra.

Reverse:—Double C's crossed in a monogram.

9. *Danish Fanam.* (3 specimens).

Obverse:—Four-armed god standing.

Reverse:—2 C's.

VIJAYANAGAR COINS.

10. *Dēvarāya.*

Obverse:—Lakshmi-Nārāyaṇa with sun and moon in top field.

Reverse:—Three-line Nāgarī legend reading:—

Śrī Pra tā pa Dē vā rā ya

11. *Kṛishṇarāja.*

Obverse:—Bālakṛishṇa.

Reverse:—Three-line Nāgari legend reading:

Śrī Pra tā pa Kṛi shṇa rā ya

12. *Ikkēri Varaha.*—(13 specimens).

Obverse:—Umā-Mahēśvara.

Reverse:—Nāgari legend reading:

Śrī Sa da śi va

MYSORE COINS.

13. *Hydari Varaha*—Gold (36 specimens).

Obverse:—Umā-Mahēśvara.

Reverse:—In granulated field Persian *He* reversed as in Hyder's signature.

14. *Tipu's Hydari Varaha.*—Gold (15 specimens).

Obverse:—In granulated field reversed Persian *He* with figures 1 or 2 or 5 or some other symbols.

Reverse:—Persian legend with Hijri date 1112, 1114, etc.

15. *Sultāni Varaha.*—(23 specimens).

Obverse:—Persian legend.

Reverse:—Persian legend with date in Muludi 1225, etc.

16. *Sultān Rupee*—(5 specimens).

Three-line Persian legend on each side with Muludi year 1214, etc.

17. *Kṛishṇarāja Varaha*—Gold (94 specimens).

Wt. 52 grs.

Obverse:—Umā-Mahēśvara.

Reverse:—Nāgari legend: *Śrī Kṛi shṇa rā ja*

18. *Kṛishṇarāja III of Mysore*—Silver Rāja Quarter Rupee.

Silver coin bearing the name of Shah Alam (Emperor) and the regnal year 65 with mint mark of crescent.

19. *Kṛishṇarāja III of Mysore*—Śrī Kṛishṇa Quarter Rupee (3 specimens).

Obverse.—In ring of dots Kṛishṇa with butter, dancing.

Reverse:—Four-line Persian legend bearing the Hijri date 1216.

20. *Kṛishṇarāja III of Mysore—Śrī Kṛishṇa One anna (giḷḍa-haṇa).*

Obverse:—Kṛishṇa with butter, dancing.

Reverse:—Kannada legend: *Mayili Haṇa*.

21. Same as above—Thinner and flatter.

22. *Kṛishṇarāja III of Mysore—Rāja Rupee (2 specimens).*

Old type Mysore rupee bearing the name of Shah Alam and Kṛishṇarāja Voḍeyar III with mint mark crescent and regnal year 44 on one specimen and 45 on another.

23. Same as above (8 specimens)—Rāja Rupee with mint mark crescent.

REWA STATE.

24. *Gold (wt. 1 tola).*

With transverse milling.

Obverse:—Above scroll 2 rearing lions holding a flag with streamers.

Reverse:—In inner circle Nāgari legend *Rīva* with Nāgari date 1806 (?).

Around Nāgari legend:

I-Śrī Ma hā rā ja Gu lab Śimha Bahadar Śimha.

BARODA STATE

25. *Sayyāji Rao Rupees (94 specimens).*

Samvat 1951.

Obverse:—Bust of the Gaikwad with Nāgari legend: *Śrī Sayyāji Rao Ma Gaikwad.*

Reverse:—Nāgari legend: *Ēk rupya* with sword and date 1951.

26. *Copper One Pie.*

Bearing date 1944 samvat.

PART V—MANUSCRIPTS.

LETTER OF VIRA RAJENDRA WODEYAR, RAJA OF COORG.*

(C. 1799 A.D.).

(Pl. XX, A).

The document consists of an interesting long paper roll containing a letter written by Veer Rajunder Warriar (Vira Rājendra Wodeyar) of Coorg in about 1799 A.D. to the British and was discovered among the papers transferred from the Residency of Bangalore to the custody of the Record Office of the Mysore Secretariat. It is a roll about fifteen feet long composed of about twenty slips of paper, each eighteen inches in length and six inches in breadth. The lines on both pages extend to a length of 26.2". The paper is blue hand made foolscap and contains the water mark of a prancing horse with the English capitals 'A' 'G' below it. The letter is in Kannada with about 422 lines on the first page and 311 lines on the second page, total 733 lines. At the end of the Kannada writing appears a signature in English "Veer Rajunder Warriar." The rest of the second page contains some accounts in Mahratti Modi, Kannada and Urdu, which are no doubt a later addition. At the end of the second page are found the Kannada words meaning 'the Coorg Raja's Kaifiath' with the figure '7'. The document is thus the authentic original copy of a memorial submitted to the English Government by the Coorg Rāja.

This document was prepared to furnish the reply and explanation of the Coorgs to a letter† from the British addressed to them and complaining that an officer of

* The following account is contained about the Coorg Rāja Vira Rājendra Wodeyar in the 'Narrative Sketches of the conquest of the Mysore,' London, page 18, footnote:—

"This friendly chief, when a boy was by the course of family feuds, a prisoner with Hyder Ally, who compelled him to become a Mussalman, with all the shameful ceremonies of initiation: he was enrolled among the Chaylas, or slave troops, and continued so under Tippoo Sultan, till he made his escape in 1785, into his own dominions, where he instantly offered his service to the English: it was accepted, and he proved a most useful ally.—A British fugitive (who had also been lucky enough to effect his escape from Seringapatam) saw this Rajah in 1793, at his residence at Neeknah, and describes him as a young man buxishly dressed in nankēen pantaloons, European boots, and a shirt made in the English fashion. In a short conversation, which turned upon the then recent dismemberment of Tippoo's dominions, he remarked, that 'the English had cut off the monster's right hand and feet, and he hoped to see them cut off his left ones too.' The prophetic chief has seen his hopes more than realized!—At the treaty of Seringapatam, in 1792, Marquis Cornwallis generously stipulated for the security of the gallant Rājah. Tippoo Sultan was irritated at the demand, and broke off the actual negotiation with our General, who thereupon began to renew hostilities: but Tippoo finding a reluctance in his troops to defend the capital was compelled to accept the dictated terms."

† This letter is perhaps the one written by Col. Close, the Resident of Seringapatam, with whom the Coorg Rāja was required to put himself in correspondence after the withdrawal of Capt.



LETTER OF VIRA RAJENDRA WODEYAR, RAJA OF COORG (p. 114).



Coorg named Īśvaraiya plundered seventeen villages of the Mahārājanadurga taluk (in the Mysore territories) five days after the capture of Seringapatam by the British and carried away women, children, cattle, grain, silver and gold, bronze and copper vessels, etc., of the villages in the taluk. The letter from the British gave a list of the articles carried off by the Coorgs and required them to return these immediately without delay. Word was also sent through Captain Mahoney who had been Resident at Coorg to the same effect.* The Coorg Government sent this answer to that letter through an agent Karanika Subbaiya.†

The answer of the Coorgs may be divided into two parts, (1) that relating to the assistance rendered by the Coorg Government to the British in the conquest of

Mahoney from Coorg. Col. Close does not 'seem to have ingratiated himself with the Raja.' The letter is dated 16th November 1799 and was addressed from Seringapatam. It ran as follows:—

" FROM

" Colonel Barry Close.

" To

" The Raja of Coorg.

" Lord Mornington has transferred me to Seringapatam as Commissioner of Mysore, of which you may be aware. A report reaches me from the Manjarabad frontier, that five days after the fall of Seringapatam your people made a predatory incursion into the Maharajadurga district, and plundered 17 villages, of women and children, cows and calves, gold and silver, rice and seed grain, and carried the spoil beyond the frontier. I enclose a list of the plundered articles. From the day of the capture of the capital Mysore belongs to the Company, but Maharajadurga belongs to Mysore; there is therefore no difference between Mysore and the Company. But you are an ally of the Company. You are therefore requested, without delay, to return every article contained in the list.

" I am told you wish to see Seringapatam; as the army will return to this town within a few days, you should inform me of your resolution.

" List of articles plundered by Coorgs in the Maharajadurga district:—67 women, 34 men, 11 boys, 10 girls, 1383 cows, 574 buffaloes, 834 oxen, 121 calves; 729 Kanthirai pagodas, 82 silver ornaments, 36 silver bracelets, 27 coral necklaces, 63 silver girdles, 54 pairs of golden earrings, 215 brass plates, 93 copper vessels, 67 guns, 6 horses, 155 sheep, 95 knives, 96 sickles, 90 axes, 5 brass pans, 7 iron chains, 72 bundles of clothes.

" This affair seems not to have been settled without considerable difficulties, in which the Raja implored the good services of his personal friends amongst the English."—*Mysore and Coorg*, Vol. III, Lewis Rice, pp. 127-128.

* " Captain Mahoney who had been appointed Resident with Vira Raja a short time previous to the commencement of the last war with Tippu, communicated to the Raja the Earl of Mornington's proclamation of the war, dated Fort St. George the 22nd February 1799, and asked him in the name of the Company's Government to exert himself to the utmost of his power, as he would necessarily share the fate of the English if Tippu were victorious."—*Op. Mysore and Coorg*, Vol. III, Lewis Rice, p. 124.

† That Subbaiya was in the employ of the Coorg Raja is gathered also from *Mysore and Coorg*, Vol. III, Lewis Rice, page 125. He and Bopu are said to have been sent on an expedition into the Tulu country when Seringapatam was besieged by the British.

Tippu's territories as per *tahnama* treaty entered into by the Coorgs with the British East India Company; (2) that relating to the explanation rendered by the Coorg Government for their alleged plunder of the Mysore territories against which the people of Manjarābād taluk had complained as represented by Dewan Purniah's men.*

The first part gives details of the part played by the Coorg Government in assisting the British army in the conquest of Tippu's territories.

It begins with a reference to the letter sent by the Governor-General of India, Lord Mornington, to the Coorg Rāja at the commencement of hostilities between the British and Tippu Sultan. No date is given for the letter. It states that as war was about to break out between the English and Tipu, the Bombay Governor, General Stuart (called in the manuscript Ishtol Saheb), was passing with his army through Coorg and that the Coorg Government should give him all help that he might require and that they should also be ready to fight to the utmost possible extent when asked by him to do so and that Captain Mahoney (called Mavini Saheb in the manuscript) would be appointed and sent as wakil or envoy of the English Government to Coorg and that the Coorg Rāja should assist the English Government as instructed by him. The Bombay Governor had also sent a letter to the same effect and both General Stuart and General Hartley arrived in Coorg with their armies. Captain Mahoney also arrived (as Resident) at Coorg to receive help from the Coorg Government. The Coorg Government rendered every service to the East India Company in accordance with the instructions given by these three.†

* Purniah and the Coorg Raja do not seem to have been on good terms from the beginning. In one of the letters addressed by the Coorg Raja to James Stevens he states as follows: "As to Purnaiya, he is and remains a Brahmin. His caste and mine dislike each other. In the time of Tippu he blackened my name and persecuted me, and now he is the master in the country; therefore he distributes the offices in the districts amongst his friends and relations, calumniates me through his district officers and other caste fellows with the English Government, and even submits a complaint against me, with a list of booty which my people are accused of having carried away in the north. Upon this Col. Close wrote to me, enclosing the list, and demanding that I should pay the compensation accordingly."

The letter continues as follows: "This Col. Close has never seen me, and does not know my history, nor does he understand Canarese. Thus he wrote me a letter through a Brahmin as if addressed to a slave. I enclose the letter of Col. Close and a copy of the list of booty. Upon the perusal of these papers you will understand all. . . . Purniah lodges a complaint against me as if I had offended against the Company. Being thus dishonoured, I have no wish to live any longer. You know all my acts. I write to you with deep sorrow that all my services have been requited with such dishonour from the Company."—*Mysore and Coorg*, Vol. III, Lewis Rice, p. 128.

† About the service rendered by him to the British he says in a letter addressed to James Stevens thus: "Convinced in my mind that all the enemies of the English would succumb and that the English Government would be victorious and that the British flag would float triumphantly in

The manuscript next gives details of the war with Tipu carried on by the Bombay army and of the kind of co-operation rendered by the Coorg Government.

The first event mentioned is the battle which Tipu Sultan waged with the British at Siddhēśvarana-gaddige or Sedasir on Wednesday, the first lunar day of the bright fortnight of Phālguna in the year Kālayukti. The Bombay army took up its ground between Ahmostenar and Siddhēśvar on the 2nd of March 1799 for the protection and augmentation of the large supplies which were then collecting at Virarājendrapet* under the friendly and assiduous co-operation of the Coorg Rāja and from this position General Stuart intended, on its approach, to form a junction with the army of Madras. Tipu Sultan "determined to strike a sudden and deadly blow, by attacking the army of Bombay, whilst yet outside the confines of his own territory and in the dominions of a British ally, the Coorg Raja; and for this purpose, taking with him the flower of his troops, amounting to a considerable force and attended by three of his sons and Meer Kummeruddeen Khan, he marched from his camp near Senapatam on the 28th of February, and moving rapidly in the direction of Periapatan arrived there on the 5th March. . . ." (*Narrative Sketches of the Conquest of Mysore*, London, pp. 18-20).† The authority above quoted also states that at Siddhēśvar, about 7 miles distant from Periapatna, General Stuart with the help of Major General Hartley defeated, on the 6th March, Tipu who retreated precipitately

all the four quarters of the world, I served the Company from the beginning of the war in the hope to have to deal with friends like you and to be treated honourably."—*Ibid*.

* A depot had been formed at Virarajendrapet and measures had been taken to accumulate whatever his little State could afford—*Ibid* 123.

† "Tippu moved with a large force towards the frontier of Coorg, to oppose the Bombay army. He encamped near Periyapatna. The battle of Siddheswara ensued when three native battalions under Colonel Montresor and Major Disney, held their ground against the whole army of Tippu from 9 a.m. until 2 p.m., when the two flank companies of His Majesty's 75th and the whole of the 77th under Lieut. Colonel Dunlop, led by General Stuart to their assistance, broke Tippu's line within half an hour and obtained a complete victory with a comparatively small loss. That of Tippu was severe, numbering amongst the slain the famous Benki Navab, or Fire-prince, one of his best generals.

"The Raja of Coorg personally accompanied General Stuart, and witnessed for the first time the conduct of European troops in the presence of an enemy. There was a chivalrous air in all that proceeded from this extraordinary man, and some passages of his letter to the Governor-General giving an account of the operations of this day are tinged with his peculiar character.

"General Stuart," he writes, "marched with two regiments of Europeans, keeping the remainder of the army in the plain of Karidigodu; on approaching he ordered the two regiments to attack the enemy. A severe action ensued, in which I was present. To describe the battle which General Stuart fought with these two regiments of Europeans: the discipline, valour, and strength and magnanimity of the troops; the courageous attack upon the army of Tippu; surpasses all example in this world. In our shastras and puranas, the battles fought by Allaret and Maharut have been much celebrated, but they are unequal to this battle; it exceeds my ability to describe this action at length to your Lordship."—*Mysore and Coorg*, Vol. III, Lewis Rick, pp. 124-5

to his camp at Periāpaṭṇa after this signal defeat and remained there until the 11th of March and afterwards retired into Seringapatam where he arrived on the 14th. (The date given in this manuscript, namely, Kālayukti Phālguṇa śu. 1 Wednesday corresponds to 6th March* 1799, but on that day Māgha bahula amāvasya tithi lasted till evening according to Svami Kannu Pillay's Ephemeris. However the local pañchāṅgams (calendars) may have given the tithi as Phālguṇa śu. 1).†

With the above description of the war in the words of the Coorg Rāja we may compare the account of the war given by Mir Hussein Ali Khan Kirmani:—

"At this time news arrived that a body of English troops from Bombay commanded by General Stuart, bringing a very large convoy of stores and provisions' was advancing by the route of Coorg straight towards Seringapatam. The Sultan, therefore, immediately with the whole of his troops and artillery, leaving some of his chief officers to make head against the enemy (General Harris) marched off to attack that body, (Battle of Sedaseer) and in one day and two nights arrived in front of them and gave orders for the attack. The faithful Syud Ghuffar, who in bravery and loyalty had no equal, grappled with the enemy on one flank, while Hussein Ali Khan, the son of Nawab Kotbuddin Khan carried death and destruction among them on the other, raising the flames of war to the skies—the other Mir Miran, (General officers) also, in charging and defeating the enemy used their most strenuous endeavours, and with their swords, musketry, and artillery, put the infidels to flight;—and they giving way to the necessities of the time, and having no power to withstand the shock of the Sultan's blood-drinking lions, leaving part of their baggage behind them, slunk into the jungle and occupying its outlets remained there. The troops of the Sultan, however, still followed them, and vigorously attacking them again, strained every nerve to rout and destroy them;—at this critical period Muhammad Ruza, Mir Miran, having by much entreaty obtained from the presence leave to charge proceeded with his division like a raging lion towards the enemy, and stretching forth the arm of valour, it went near that the whole of the enemy's army was cut up and destroyed. The ambush of fate, however, having girded their loins to accomplish the defeat of the Mussulmans, a musket shot from the enemy accidentally struck the head of Muhammad Ruza, and he fell mortally wounded. His victorious soldiers took up his corpse and carried it to the Sultan, who directed it to be forwarded to the capital, while he occupied himself in the defeat and dispersion of this force;—when spies brought intelligence that the Bombay army had retired from further opposition, and had marched by the route of the Jungul to Kalicote."—*Translated by Col. W. MILLS*, p. 259.

* The date of the battle fought at Siddhesvara is also given as the 6th March 1799 A.D. in a letter of the Coorg Raja to James Stevens.—*Mysore and Coorg*, Vol. III, Lewis Rick, p. 129.

† "The first impression on the Sultan's mind, was to renew the attack on the ensuing day, with augmented numbers, but in the meanwhile General Stuart had changed all his dispositions. The chief object for which this advanced post had been occupied, must necessarily cease to exist, during the presence in its front of the Sultan's main army; and the security of the abundant depot of provisions in the rear, accessible by other routes, rendered necessary a new and more concentrated disposition of the troops; and the evacuation of the post of Sedaseer, afforded to the Sultan the faint colour of describing as a victory what every officer in his army felt to be an ignominious repulse. 'Having (in the language of the Raja of Coorg) brought disgrace upon himself, he employed all his art and knowledge to recover his lost reputation; and having in this manner considered for five days, but not having taken up resolution to attack the Bombay army again, he marched on the 6th (the 11th of March) to Seringapatam; and thence, with no favourable anticipations to oppose the progress from the east, of the more formidable army of General Harris."—*Wilks' History of Mysore*, Vol. II, pp. 347-8.

We next learn of the negotiations between the above British officers and the Coorg agents. The British officers stated at Siddhēśvar that war had begun between them and Tipu Sultan and in order to harass him it was necessary that the Coorg troops also should attack his army. But the Coorg chiefs stated that the English had guarded the road from Seringapatam to Coorg through Sidāpur, but there were other roads to Coorg and Tipu might harass them in various ways if they went to war against him. They also had to perform heavy duties to assist the English by guarding their boundaries against attacks by the enemy, provide supplies to the Bombay army at their camp and provide camp bazaars therein, bring grain from below the ghauts on two to three thousand bullocks, provide fodder for the military cattle, erect thatched huts for the preservation of the supplies of grain, look after the cattle, guard against the rumoured attack of the Kōṭe chief (Kōṭe Arasu) as an ally of Tipu* invading through Calicut and of the Manjarābād chief Krishṇappa Nāyak. Thus saying, the Coorgs declined to take part in a direct campaign against Tipu.

But in a few days a Brāhman named Sūrayya (who later became Amil of Arkalgūd) who wanted to win the good graces of Tipu is stated (in the manuscript) to have attacked the villages belonging to Coorg named Torenur, Hebale and Sirangala with the help of the men from Arkalgūd, Basavāpaṭṇa and Koṇanūr in Tipu's territories and plundered the villages, burnt the houses, killed the ryots by tying their hands and feet and throwing them into the river Kāveri, and carried away women and children. The Coorg chief complained of this to the English officers, General Stuart, Hartley, Baden, and Captain Mahoney, the English Agent. The English retorted by saying that as war had actually broken out with Tipu and the Coorgs refused to go to war with and harass Tipu they had to suffer therefor and that they should at least strive to harass him thereafter. The Coorgs reluctantly had to agree to these words coming from three English officers and after providing for the garrisoning of the territory and helping the English with supplies of grain, etc., they sent a part of their army under Karaṇka Subbaiya to attack Sadri Mir Muhammad Khan, an officer commanding Koḍeyāla Taluk and another division under Īśvaraiya to attack Heggāḍadēvankōṭe Taluk. Of these Īśvaraiya's troops lost some men and met the English troops at Karaḍigoḍe and told them that they got no booty as the villagers had run away with their cattle, etc., after hearing of the battle of Siddhēśvar.

* "Instigated by Tipu, and incited by the prospect of plunder, a body of Nairs was to invade Coorg as soon as the army proceeded to the eastward. To repel such an attack, and to secure the rear, especially the hospital which was erected at Virarajendrapet for the sick of the Bombay army whom General Stuart left in Coorg when he marched against Seringapatam, Vira Raja, who had offered to accompany the English army into Mysore, was politely requested to stay behind with his Coorgs, who were rather troublesome auxiliaries to a regular army."—*Mysore and Coorg*, Vol. III, p. 124.

In the meanwhile General Lvayin Sahab(?) went to Periyāpaṭṭaṇa and Tipu's troops cut off the contact of English troops from Bombay with those of General Lvayin at Periyāpaṭṭaṇa. The Coorg troops were with great difficulty rescued and taken to the camp of the Bombay army. General Stuart felt glad to find that the Coorgs were saved and ordered them to transport the camp equipage of the English with the guns to Alabattapaṭṭaṇa (?). The Coorgs accordingly transferred all the guns from Keradigoḍe to Sidēśvarana-gadige. But General Stuart however said there was no need for these guns, etc., in their army and ordered that they should be taken back to Sidāpur and carefully guarded until the arrival of the English troops within the next 10 or 15 days in their midst to carry away the supplies. The Coorgs obeyed this order, went to Piriyaṭṭaṇa and after supplying a load of rice, etc., on 2,000 bullocks of theirs to the Bombay army at Piriyaṭṭaṇa returned to their territory at Vīrarājendrapet and took charge of the sick, cattle, etc. belonging to the English army left behind and tended them carefully at Vīrarājendrapet. They also transported their guns to Siddāpur and they were collecting grain, etc., for supplies to the English troops on their return.

But the Coorgs could not live in peace.* The ryots of the villages Torenūr, Hebbale, Sirangala, etc., who had been plundered by their neighbours of Konanūr, Arkalgūd and Basavāpaṭṇa Taluks complained that they should be compensated for their wrongs. The Coorgs hence sent a small army division under Iśvaraiya to those villages and engaged in the collection of supplies went to Maḍakēri from Vīrarājendrapet. Iśvaraiya marched upon Arkalgūd, but the people of the Basavāpaṭṇa fort fired upon his troops and fought with them. Hence Iśvaraiya was in danger, but with some difficulty he stormed the fort of Basavāpaṭṇa and plundered the fort and carried some women and children thereof to Coorg as reprisals for similar act done by the people of that village. Later the inhabitants made a *cowl* or treaty with them and he did them no further damage but remained in their midst.

The other Coorg army sent under Karaṇika Subbaiya to Koḍeyāla Taluk encountered opposition from the Māpillas of Kumbala Taluk. Some looting was done. But seeing that Koḍeyāla Taluk would belong to the English ultimately the Coorg army did not give them much trouble. But the garrison of Belarikōṭe fought with the Coorgs and the fort was taken by the latter. Similarly the Coorgs encountered opposition at Koḍiyāla. They however overcame this opposition and occupied the territory up to Bārukūr and Bāgvāḍi and garrisoned it. But at Viragamba the Mapillas rising in rebellion under their leader Sadri surrounded the Coorgs with their

* "While Seringapatam was besieged, Vira Raja sent an expedition of Coorgs, under Subbaiya and Bopu, in to the Tulu country, the greater part of which was wrested from the Mussalmans and plundered in the Coorg style. His efforts in Mysore were not less vigorous or less successful. Baswapaṭṇa, Arkalgudu and other smaller towns were captured, and the Coorgs indulged themselves in the full gratification of every military appetite."—*Mysore and Coorg*, Vol. III, p. 125.

men numbering three to four thousand. The Coorgs in self-defence fell on them and killed four to five hundred of the enemies; the rest of the Mapillas ran away. They took prisoner a sardar named Koshatri Kṛishṇarāv and sent him to their chief who took him to Captain Mahoney. Some plunder was obtained in this campaign. Similarly Ali Saba of Dantavara fought with the Coorgs and was defeated and some looting is said to have taken place. So also at Udyavara where the Māpillas under Sadri with the help of some Karnātakas, Mir Hamīd Ali's 500 soldiers, and the Nairs of Munaru Kol, fell upon the Coorgs and taking refuge in a mosque fired shots at the Coorgs killing fifty to sixty of their people. Then the Coorgs set fire to the mosque, killed 700 to 800 of their enemy and drove away Sadri. Some looting was done here also. But elsewhere the Coorgs did no damage to the enemy's country but giving '*cowls*' to the people, garrisoned all the territory with Mangalore, Koḍeyāla, Bārakūr, Bāgvāḍe and Hosangāḍi as boundaries and protected the territories against damages from Tipu's men.

Meanwhile the Coorg chief remained at Maḍakeri. Suddenly he found that news from the English armies was not received for 8 days from Chaitra bahuḷa 30, Saturday. The people of Tipu's territories spread rumours that Tipu sent his family, treasure, etc., to Banchanakalludurga (Chitaldrug) after setting fire to the magazine of gun-powder at Seringapatam when that fort was occupied by the English and thus causing them great damage. The Coorgs felt very sad at this news. But a week later, namely, on Saturday the 7th lunar day of the bright half of Vaiśākha, a letter was received from Captain Mahoney announcing the death of Tipu and the conquest of his territories by the English and the return of the English troops of the Bombay contingent from Seringapatam. The chief was asked to go immediately to Vīrarājendrapet which he did on the next Monday.

Captain Mahoney informed the Coorg chief that 10 days before, namely, on Chaitra ba 30 Saturday (4-5-1799 A.D.) the English took Seringapatam after laying siege to it and that its territories were in the occupation of the English. The chief was instructed to stop all hostilities and make over all the territory newly conquered to the Government of the East India Company. He was also informed that a British engineer named Hamilton would arrive soon and fix the boundaries of the Coorg and British territories. The chief however complained that if he suddenly removed the garrisons stationed in Tipu's territories there would be anarchy in the district and wicked people who were partisans of Tipu might cause much disturbance and harm to Coorg. To this Captain Mahoney replied that the Coorgs might retain their control over the conquered territories until the arrival of the Bombay regiments, which would take place early and that after their arrival the Coorg chief was to take instructions from the General of the Bombay army regarding the future treatment of the territories.

Accordingly the Coorg chief sent instructions to stop all fighting or plundering

to Išvaraiya and other officers stationed at Basavāpaṭṇa, Mangalūr, Bārakūr, etc. The letters containing his instructions took 2 to 7 days to reach his garrisons and officers. Išvaraiya replied that beyond some damage including looting while taking the fort of Basavāpaṭṇa he did not cause any trouble to Tipu's territories and he promised to prevent any looting by his men. Similarly all the officers of Coorg reported that they did no looting after the receipt of instructions from their chief.

After this, General Stuart and Major-General Hartley came to Coorg and thanked the chief for his services in the war and they went to Cannanore. The chief helped the transport of the stores, supplies, etc., of the army from Coorg to Cannanore. He was advised regarding his garrisons in British territories, etc., to refer to Colonel Wiseman who was going shortly to Mangalore Taluk. General Stuart left for England after once again thanking the Coorg chief. General Wiseman shortly arrived in Mangalore Taluk and Karaṇika Subbaiya made over the places conquered by him to that officer and returned with his men to Coorg.

But there was some difficulty with regard to the Coorg general Išvaraiya. Some Brahmans who had been formerly in the employ of Tipu went to him, presented some flags which they said they had brought from the British and asked Išvaraiya to leave the country and go to Coorg territories as he had no business to remain in their territory and as the Taluk belonged to them (Mysore State). Išvaraiya complained to his chief who ordered him to leave the Mysore territories out of respect for the British flag and return to Coorg, the boundaries of which would be shortly settled by Mr. Hamilton.* Išvaraiya carried out the above order and returned to Coorg to look after the State lands therein.

The rest of the manuscript contains a resume of the events recited above from the time Tipu arrived in Siddhēśvarana Gaddige to the time that Captain Mahoney ordered the cessation of hostilities on Vaiśākha śu 10 Monday. The chief of Coorg pleads that the people of Coorg would only be responsible for any encroachments on their neighbour's territories or plunder in those territories after the receipt of instructions from Captain Mahoney and issue of the same to Coorg garrison officers. The Coorg people never went against the *tahnāma* or treaty entered into by them with General Abercrombie at Tellicherry requiring that the Coorg chief should allow the passage of British troops through his kingdom and give them every possible help. The British generals, officers, General Stuart, Captain Mahoney, etc., were all aware, says the Coorg chief, that the Coorgs never transgressed the terms of the treaty

* "On the 23rd May General Harris, the Commander-in-Chief, sent a letter of thanks to Vira Raja, accompanied by a present of one of Tipu's own horses, one of his palkis and one of his howdas. The promise was also given that the country of Coorg would be restored to the Raja." —*Ibid.*, 125.

entered into with the British or the orders issued from time to time by the British officers.*

Regarding the Mysore boundary complaints, the chief's explanation in the manuscript is to the effect that the people living in the Mysore State near the Coorg boundaries were always the enemies of the Coorg citizens even in the time of Tipu Sultan. They were always making false complaints to Tipu through Pūrṇaiya† against the Coorgs. Tipu however was afraid of the English interfering on behalf of the Coorg citizens and used to hold perfunctory inquiries into these complaints and report to the English. Now that Pūrṇaiya was the 'sarvādhikāri' of Mysore, he was causing great trouble to Coorg. He also disliked the Coorg chief for his support of the English and hostilities against Tipu. But the Coorg government relied on their faith in God (Mahadēva) and trust in the British Government dedicating to their service all their kingdom, children, servants, etc. The ryots in the neighbouring taluks of Mysore (which originally belonged to Tipu) were enemies of Coorg and had demanded compensation for the alleged wrongs done to them.

The demands made by Pūrṇaiya and his men from the Coorg chief for restitution for the losses incurred by his people from the depredations of the Coorgs were:‡ Women 67; men 34; little children 11; cows 1,383; bullocks 834; buffaloes 574; clothes 121 pieces; cash Kantiroy varahas 729; trinkets, silver and gold 82; silver bangles 36; coloured bead necklaces 23; silver chains 63; gold ear-rings 54; bronze plates for dinner 215; pots (tambige-tāli) 93; guns 67; ear ornaments called muru 6; horses 6; goats 155; swords 115; Koḍaga-gatti swords 126; battle-axes (kuraḍi koḍli) 116; bronze plates big 5; iron chains 7; cloth bundles 72. All these were said to have been taken away by the Coorgs while looting the Mysore territories and had to be returned by the Coorg chief without delay as per list enclosed.

To this the Coorg chief's answer was as follows:—None of these things mentioned in the list sent to him had been brought by his people to him. More than

* A certificate, dated the 12th October 1799 which was given by Capt. Mahoney was as follows:—

- (1) The Raja has exerted himself to the utmost in the service of the Company.
- (2) He has collected large supplies of rice and forwarded them to Seringapatam, thus saving the troops from famine.
- (3) He has furnished 1,000 coolies to the army, and 2,000 men for the conveyance of the ammunition to Seringapatam, without receiving remuneration.
- (4) He has furnished the Bombay army with more than 3,000 bullocks, 5 elephants, 3,000 sheep and 40,000 batties of rice.
- (5) For all this trouble and expense he has accepted of no payment or reward.
- (6) The Raja's conduct has afforded great satisfaction to the men and officers of the Bombay army many of whom have experienced his friendship.

—*Mysore and Coorg*, Vol. III, Lewis Rice, page 130.

† See note 4 above.

‡ Cf. the list sent by Col. Close—Note 1 above.

the regular soldiers of Coorg who fought with their guns the people who effected greater plunder in the Mysore territories were a regular set of plunderers who had no connection with the army but who followed in its wake. They might have obtained some clothes and metallic vessels. It is not known whether they also laid hands upon some silver and gold. Any way they said that they never knew anything about 700 varahas. They only brought a few bullocks, goats and sheep which the Coorg chief made over to the English Government. Regarding the women brought to Coorg, the Coorg chief said that on his instituting inquiries among his people, it was learnt that previously Tipu Sultan had caused 64,000 Coorgs to go to Seringapatam with their families by making them false promises and had imprisoned them there. After some time, only some men escaped and went to Coorg. Tipu Sultan thereupon gave away the women and children to his own followers and killed several of the Coorgs. He also castrated the male children. Even recently a Brāhman named Sūraya of Arkalgūd had made incursions with the help of the villagers of Basavāpaṭṇa into the villages Torenūr, Hebbale, Sirangala of Coorg and plundered the property of the ryots of the villages and carried away their women and children. On seeing this, the Coorgs complained to the English and the English had told them that they might also loot in the enemy's territories and carry away what they could. Hence acting on this instruction, the Coorgs laid siege to Basavāpaṭṇa and in the fight which ensued several people died on both sides. The Coorgs who were victorious carried from there 50 to 60 women to Coorg. Of these, some had run away without the knowledge of the chief of Coorg, some were married with the chief's permission, some had died. Now the Coorgs could not send back the rest of the women as their women had been carried away by Tipu in large numbers and they had married many of these women and were living with them. The Coorgs complained that they could not now live without them. The Coorg chief could not force them to part with the women and would leave the matter to the good sense of the British who were the masters.

The Coorg Chief also stated that the Coorgs were ready to pay any sum that may be adjudged reasonably and would serve the British East India Company. Hence he pleaded that the English might take pity on the Coorgs, institute careful inquiries in the neighbouring taluks and only levy such sums from them as would be considered just and fair. The Coorgs were under great pecuniary difficulties and felt it difficult to pay up money to the English according to the demand made.* They had helped General Robert Abercrombie when he came with the Bombay army. They had also

* With this we may compare what the Raja said to James Stevens in a letter: "If I am desired to pay, the question is whence to take the money? What my ancestors and myself accumulated, was spent when I twice faithfully supported the Bombay army. What after the peace of 1792 I obtained from my country, I annually made over to the Company. If anything remained, I expended it on the assistance to General Stuart. But in case I should have to pay according to this

paid the sums demanded from them to the English on the conclusion of peace with Tipu. What little money they had saved out of their earnings and their ancestor's savings they had now spent in serving General Stuart of Bombay. Hence the Coorgs could not pay anything just then. But if 4 to 5 months' time was given, they would try to pay up the amount that was considered reasonable. The Coorg chief held bonds of Bombay Government for one lakh of rupees which he had deposited with them. The Coorgs would also go to their friends in the Bombay army and explain to them their difficulties and beg them holding their cheeks (*gallahididu bēdikondare*) for a loan of the money demanded. This amount they would repay somehow or do service under the officers and pay up out of the salaries received. Thus the Coorgs prayed for a reasonable demand in money and five months' time to pay it up.

Next, the Coorgs were asked to return six horses which they had procured (from Mysore districts). But they had never received any such horses or had any one taken such horses to them. They were not available with them. But if however the English compelled them to render accounts for the same they would have to obey, though there were no horses with them of the description given. But there were four horses with them presented by the English officers,* namely General Harris, General Stuart, General Hartley, General Robert Abercrombie. If the English required they would return these four horses and procure two horses with great difficulty and expense if time was given.

Next, the English had sent word to the Coorgs that they would gratify their desire to see Seringapatam soon after the English army would encamp at Seringapatam.† But the Coorgs replied that they were never anxious to see Seringapatam. They had desired to see the officers in the army of the English and Mysore Governments. But now that a charge had been foisted on them that they had disobeyed the orders of the English and plundered the Mysore territories, they felt no eagerness to go to Seringapatam. Since Captain Mahoney had been the Vakil of the English Government with them and knew all the acts of the Coorgs, the Coorgs would be glad to meet the English officers at Seringapatam if they were to be conducted there by Captain Mahoney from Coorg.

Lastly, the Coorgs stated that they held numerous letters from various responsible British officers, Lord Cornwallis of Bengal, Robert Abercrombie, Sir

list, I must earnestly request, that as a compensation for my services, at least my honour remains intact. However, I am quite unable to pay. In Bombay I have one lakh of rupees deposited with the Company; this money I will send for and pay. If it does not suffice, I beg of you and the officers of the Bombay army to be my brothers. My honour is yours. If matters reach extremities I will come to you, and all the officers together will perhaps give me the rest of the sum and leave to me only my honour. What you do for me, I will certainly repay. If you cannot help me, I must turn elsewhere to save my honour."—*Mysore and Coorg*, Vol. III, pp. 129-30.

* See Note 12 above.

† Mentioned in the letter addressed by Col. Close to the Raja. See Note 1 above.

John Shore, Lord Mornington, Dunkin, General Harris, General Stuart, General Hartley, Malevar Commission Sahib (?). Also numerous letters from native rulers had been received in Coorg showing the great respect in which the Coorg chief had been held. But the letter received from the English now lacks in respect since it did not bear the signature of the officer who issued it and it was difficult to say whether it was not a mere creation of the *munshi* who wrote it. The great ambition of the Coorgs in serving the East India Company so long lay in their ardent desire that the Company's territories and wealth might increase daily, their flags might fly every where, the Coorgs might become friends of the English officers and hunt with them and remain under their protection, that the Coorgs might receive greater honour at the hands of the English and might live in peace and happiness on earth.* It is with this hope that the Coorgs helped the English even at the cost of their lives and they were glad to see with their eyes the defeat of their enemy and the occupation of his territories by the English. It was only natural for the Coorgs to hope that the English would treat them with great respect. It was well known to all the English officers in Hindustan how the Coorgs served the English cause to win their respect and regard. But now on account of the trouble caused by the Mysore taluk people the Coorgs did not feel happy even to live. They had sent Karanika Subbaiya to represent their cause. He would explain the matter orally and there would also be detailed account given in this paper. The Coorgs prayed that the English authorities would carefully examine all these and send a reply about the services to be rendered by the Coorgs.†

* The same hope is expressed in Note 5 above.

† "In 1804, Capt. Mahoney arrived at Mercara with a letter from the Governor-General, informing Vira Raja that six maganis of the province of Canara would be transferred to him by Mr. Ravenshaw, the Collector of Mangalore, in return for the supplies he had furnished, and the services he had rendered to the British Government during the late wars. The districts thus added to Coorg on the western frontier yielded 24,897 pagodas.

"In the same year, at the suggestion of Major Mark Wilks, then Acting Resident at the Mysore Durbar, the boundary between Coorg and Mysore on the Subrahmanya side was finally adjusted by Mr. Peile and Major Mackenzie, to the Raja's entire satisfaction: 190 stones were ordered to be erected, with the Company's mark on the top, that of Mysore on one side and that of Coorg on the other."—*Mysore and Coorg*, Vol. III, p. 131.

PART VI—NEW INSCRIPTIONS FOR THE YEAR 1941.

BANGALORE DISTRICT.

HOSKOTE TALUK.

1

Saliggaṇe grant of the Ganga king Konguṇi Muttarasa (Durvinita) dated in the 39th regnal year, in the possession of Nanjunḍāchārya of Kōṇḍrahalli in the hōbli of Nandagudi.

4 plates; old Kannāḍa characters; Sanskrit language; Elephant seal and ring.

Size 8"×2".

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ.

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ನಂದಗುಡಿ ಶೋಬಳಿ ಕೊಂಡ್ರಹಳ್ಳಿ ನಂಜುಂಡಾಚಾರ್ಯರಿಂದ ಹಾಜರ್ಮಾಡಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ.

4 ಹಲಗೆಗಳು; ಕನ್ನಡ ಅಕ್ಷರ; ಸಂಸ್ಕೃತ ಭಾಷೆ; ಅನೆಯ ಮೊಹರು.

I A—

1. ಸ್ವಸ್ತಿಜಿತಮೃಗವತಾ ಗತ ಘನ ಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಞಾತ್ಮವೇಯ
2. ಕುರಾಮಲ ವೈದ್ಯಮಾವಧಾನನ ಭಾಸ್ವರಸ್ಯ ಸ್ವಖ್ಯಾಸ್ಥಿಕಪ್ರಹಾರ ಬಣ್ಣತಮಹಾ
3. ಶಿರಾಸ್ವಪ್ನ ಲಬ್ಧಬಲ ಪರಾಕ್ರಮ ಯಶಸಃ ದಾರುಣಾರಿಗಣ ವಿದಾರಣರಣೋ
4. ಪಲಬ್ಧ ಪ್ರಣವಭೂಷಣ ವಿಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನನ ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೊಕ್ಕಣ
5. ವರ್ಮಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ ವಿದ್ಯಾ

I B—

6. ವಿನಯ ವಿಹಿತವೃತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ನಾನಾ
7. ಶಾಸ್ತ್ರಾರ್ಥ ಸದ್ಭಾವಾದಿಗಮ ಪ್ರಣತಮತಿ ವಿಶೇಷಸ್ಯ ವಿದ್ವತ್ಪಾಙ್ಗನ ನಿರ್ದೋಷ
8. ಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಷ್ಯ ಅನವಿಶೇಷಸ್ಯ ನಿಶಿತಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃ ಕುಶಲಸ್ಯ ಸು
9. ವಿಭಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕನೂತ್ರ ವೃತ್ತೈಹ್ಯಣೀತು ಶ್ರೀಮದ್ವಾಧವ ಮಹಾಧಿರಾಜಸ್ಯಪುತ್ರಸ್ಯ
10. ಪಿತೃ ಹೈತಾಮಹಾಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚತುರ್ಧನ್ತ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿನಲಿರಾನ್ವಾ

II A—

11. ದಿತ ಯಶಸಃ ಸಮದದ್ವಿರತ ತುರಗಾರೋಹಣಾತಿಶಯೋತ್ಪನ್ನತೇಜಸೋ ಧನುರಭಯೋಗನ
12. ಮಾದಿತ ಸಮದ್ವಿಶೇಷಸ್ಯ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಗುರುಗೋಬ್ರಾಹ್ಮಣಪೂಜಕ
13. ಸ್ಯ ನಾರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯತ್ಯಯಮ್ನ
14. ಕ ಚರಣಾಮ್ಬೋರುಹ ರಜ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಙ್ಗಸ್ಯ ವ್ಯಾಯಾಮೋತ್ಪತ್ತಪೀನ ಭುಜದ್ವಯಸ್ಯ ಕ್ಷುಕ್ರಾಮೋ
15. ಪೃ ಪಿತೃತಾತನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾರಾಣೀಃ ಕಲಿಯುಗ ಬಲ ಪಶ್ಯಾವಸುನ್ಮ ಧರ್ಮವೈಷೋದ್ಧರಣ ನಿ

II B—

16. ತೃ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀಮಾದ್ಭಾಷ್ಯ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯಾವಿಚ್ಛಿನ್ನಾತ್ಸಮೇಧಾವದ್ಯತಾಭಿಷಿಕ್ತ ಶ್ರೀ
17. ಮದ್ಯದಮ್ನ ಕುಲಗಗನ[ಗ]ಭಸ್ತಿಮಾಲನಃ ಶ್ರೀಮದ್ಧೃಷ್ಟವರ್ಮ ಮಹಾಧಿ[ರಾ]ಜ ಪೃಯ
ಧಾಗಿನೇಯಸ್ಯ ಜನನೀದೇ
18. ಪತಾಙ್ಯ ಪರಿಯುಕ್ತ ವಿವಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ವಿಜೃಂಭಮಾಣ ಶಕ್ತಿತ್ರಯಸ್ಯ ಪರಸ್ಪರಾ
19. ನವಮದ್ಧೇನೋಪಭೂಷ್ಯಮಾನಸ್ಯ ಅನಭ್ರಮಾದನಮಿತ ಸಮಸ್ತಸಾಮನ್ತ ಮಣ್ಣಲಸ್ಯ ನಿರನ್ತರ ಪ್ರೇ
20. ಮ ಬಹುಮಾನಾನುರಕ್ತ ಪ್ರಕೃತಿವರ್ಗಸ್ಯ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂತಾನ್ತರಾತ್ಮನ
ಕಾರ್ತೃಯುಗಿನಾ ರಾ

III A—

21. ಜ ಚರಿತಾವಲಮ್ಬಿನಂ ಅನೇಕ ಸಮರ ವಿಜಯೋಪಾಜ್ಞಿತ ವಿಪುಲಯುತಃ ಕ್ಷೇರೋದೈಕಾಣ್ಣಾವೀಕೃತ
22. ಭುವನತ್ರಯಸ್ಯ ನಿರವಗ್ರಹಪ್ರಾಧಾನಶಾರ್ಯಸ್ಯ ಅವಿಷ್ಣುಪರಾಕ್ರಮಕ್ರಾಂತಪೃತಿರಾಜಮಸ್ತಕಾ
23. ಪ್ತಿತ ಪ್ರತಿಹತ ಶಾಸನಸ್ಯ ವಿದ್ವತ್ಪ್ರಥಮಗಣ್ಯಸ್ಯ ಶ್ರೀಮತ್ಕೊಬ್ಬಣ ಮಹಾಧಿರಾಜಸ್ಯಾ ವಿನೀ
24. ತನಾಮ್ನ[ಃ]ಪುತ್ರೇಣ ಪುನ್ನಾಟರಾ [ಜ] ಸ್ಥನ್ನದಮ್ನಪ್ರಯಪುತ್ರಿಕಾ ಜನ್ಮನಾ ಸ್ವಗುರು[ಗು]
ಣಾನುಗಾಮಿನಾ ವಿತ್ತಾಪರಸು
25. ತ ಸಮಾವಜ್ಞತಯಾ ಸ್ವಯಮುಭಿ ಪ್ರೀತ್ಯಾಲಬ್ಧ ತವಿಪುಲ ವಕ್ಷಸ್ಥರೇನ ವೃಜ್ಯಮ್ನಮಾಣಶಕ್ತಿತ್ರಯೋಪ

III B—

26. ನಮಿತ ಸಮಸ್ತ ಸಾಮಸ್ತ ಮಣ್ಣಲೇನ ಅನ್ದರಿಯ ಅಲತ್ತೂರ ಪೊರುಳಹೆಯ ಪೆನ್ನಗರಾದ್ಯ
ನೇಕ ಸಮರ ಮು
27. ಬಮಬಾಹೂತ ಪ್ರಹತಶೂರ ಪುರುಷು ಪಶುಪಹಾರ ವಿಘನ ವಿಹ್ನೀಕೃತಾಗ್ನಿಮುಪೇನ
ಶ್ರೀಮತ್ಕೊಬ್ಬಣವ್ಯ
28. ದ್ಧರಾಜೇನ ದುಷ್ಪೀನೀತನಾಮತೇಯೇನ ಸಮಸ್ತ ಪಾಣ್ಣಾಟ ಪುನ್ನಾಟಾಧಿ ಪತೀನಾ ಮೈ[ವ]ಸ್ವತೇನ
ಮನುನಾ ವರ್ಣಾಶ್ರ
29. ಮುಭಿಕ್ಷಣಾ ದಕ್ಷಿಣಾಸ್ಥಿತಿಮುಭಿಗೋಪ್ತಂ ಪರಿಯಾಪ್ನವತಾ ಪ್ರಾತಿಜನಿನೇನ ಸುಪ್ರಜನಾ ಆತ್ಮನ
ಪ್ರವರ್ಧ್ಯ ವಿಜಯೈಶ್ಚ
30. ಯ್ಯೇಕಾನ್ ಚತ್ವಾರಿಂಶತ್ತಮೇ ವಿಜಯಸಂವತ್ಸರೇ ಪ್ರವರ್ತಮಾನೇ ಕಾರ್ತಿಕೇಮಾಸೇ ಶುಕ್ಲಪಕ್ಷೆ
ಪುಣ್ಯಾಯಾಂ ಸ್ಥಿಠೌ ಶತಭಿಷ

IV A—

31. ಜ ನಕ್ಷತ್ರೈ ಸ್ಥಸ್ತಿಶ್ರೀ ಕೊಬ್ಬಣ ಮುತ್ತರಸರ್ಕಪ್ಪಾತ್ರೇಯ ತ್ವೃತ್ತಿಯ ಚರಣ
32. ಭೂತಶರ್ಮಗ್ಗೇ ಶಾಲಿಗ್ಗಮೆ ಸರ್ವ ಪರಿಯಾರ ಪರಿಗ್ರಹ ದಿನ್ತುಪಾಣ
33. ಗ್ರಹಣಂ ಕೆಯ್ತಿ ಕೊಟ್ಟಾಪ್ಪೆರ್ಥಾಣ ಮುತ್ತರಸರು ಶೀಯವಲ್ಲವರಸರುಂ ಚೆ
34. ಗುರೆಯರುಂ ಮಣಿಯರುನ್ನಂದ್ಯಾಲರುಂ ಶೀಮ್ಬಾಲರುಂ ಚಾತುರ್ವೈದ್ಯಮು ಮುಱುಯೆ
35. ಪೆತ್ತಾ ಎರಾ ಸಾಮಸ್ತರುಮತ್ತಾಣಿಲುಂ ಸಾಕ್ಷಿ ಚಾಟಾರುಂ ಪೆಮ್ಮಾಣೂರುಂ ಸಮೀಪಮ್

IV B—

36. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ ವಸುನ್ದರಾಂ ಪಪ್ಪಿಂ ವಪ ಸಹ
37. ಸ್ರಾಣ ಘೋರೇ ತಮಸಿ ವರ್ತತಃ ಬ್ರಹ್ಮಸ್ವಂ ವಿಪಂ ಘೋರಂ ನ ವಿಪಂ ವಿಪಮು
38. ಚ್ಯತೆ ವಿಷಮೇಕಾಕಿನಂ ಹಿನ್ತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌ



39. ತ್ರಿಮಃ ಅಧಿದೈವತ್ವಾಂ ತ್ರಿದೈವೈಕತ್ವ ಸದೈಶ್ವರ ಪಾರಿಪಾಲ
40. ತಮಃ ಏತಾನಿ ನನಿವರ್ತನ್ತೆ ಪೂರ್ವೈರಾಜ ಕೃತಾನಿ ಚ

I A—

1. ಸ್ವಸ್ತಿ ಜಿತಮ್ಮಗವತಾ ಗತಧನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯ
2. ಕುಲಾಮಲ ವ್ಯೋಮಾವಭಾಸನ ಭಾಸ್ಕರಸ್ಯ ಸ್ವಖಾಲ್ಗನೈಕ ಪ್ರಹಾರ ಖಣ್ಡಿತಮಹಾ
3. ಶಿಲಾಸ್ಥಮ್ಬ ಲಬ್ಧವಲ ಪರಾಕ್ರಮಯಶಸಃ ದಾರುಣಾರಿಗಣ ವಿದಾರಣರಣೋ
4. ಪಲಬ್ಧವ್ರಣವಿಭೂಷಣ ವಿಭೂಷಿತಸ್ಯ ಕಾಂವಾಯನಸಗೌತ್ರಸ್ಯ ಶ್ರೋಮತ್ಕೋಙ್ಕಣಿ
5. ವರ್ಮ ಧರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ ವಿಧಾ

I B—

6. ವಿನಯ ವಿಹಿತ ವೃತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ನಾನಾ
7. ಶಾಸ್ತ್ರಾರ್ಥ ಸದ್ಭಾವಾದಿಗಮಪ್ರಣಿತಮತಿವಿಶೇಷಸ್ಯ ವಿಹಿತಕಾಶ್ಚನ ನಿಕರೋಪ
8. ಲಭೂತಸ್ಯ ವಿಶೇಷತೋಪ್ಯ ಅನವಿಶೇಷಸ್ಯ ನಾತಿಶಾಸ್ತ್ರಸ್ಯ ಧಕ್ತು ಪ್ರಯೋಕ್ತ ಕುಶಲಸ್ಯ ಸು
9. ವಿಮಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕಸುತ್ರವೃತ್ತೇರ್ಪಣೇತು ಶ್ರೀಮಜ್ಜಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ
10. ಪಿತ್ ಪೈತಾಮಹಾಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚತುರ್ದಂತಯುಧಾವಾತ ಚತುರ್ದಧಿ ಸಲಿಲಾಸ್ವಾ

II A—

11. ದಿತ ಯಶಸಃ ಸಮದ್ವಿರತ ತುರಗಾರೋಹಣಾತಿಶಯೋತ್ಪನ್ನ ತೇಜಸೋ ಧನುರಭಿಯೋಗ ಸ
12. ಮ್ಪಾದಿತ ಸಂಪದ್ವಿಶೇಷಿಸ್ಯ ಶ್ರೀಮದ್ವಿರಮರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಗುರುಗೋಬ್ರಾಹ್ಮಣಪೂಜಕ
13. ಸ್ಯ ನಾರಾಯಣವರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ಯಮ್ಬ
14. ಕ ಚರಣಾಮ್ಬೋರುಹ ರಜ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಙ್ಗಸ್ಯ ವ್ಯಾಯಾಮೋತ್ಪತ್ತಿಪಾನಭುಜದ್ವಯಸ್ಯ ಶ್ರುಕ್ಷಾಮೋ
15. ಷ್ಠ ಪಿಶಿತಾಶನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾರಾಸೇಃ ಕಲಿಯುಗಬಲಪಕ್ಷಾವಸುಜ್ಞ ಧರ್ಮವೃಷೋದ್ಧರಣ ನಿ

II B—

16. ತ್ಯ ಸನ್ನದ್ವಸ್ಯ ಶ್ರೀಮಾಜ್ಜಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯಾವಿಚ್ಛಿನ್ನಾಶ್ವಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀ
17. ಮದ್ಕದಮ್ಬಕುಲಗಗನ [ಗ] ಭಾಸ್ತಿಮಾಲಿತಃ ಶ್ರೀಮದ್ಕುಣವರ್ಮ ಮಹಾಧಿ[ರಾ]ಜ ಪೃಥ್ವಿಭಾಗಿನೇಯಸ್ಯ
ಜನನೀ ದೇ
18. ವತಾಙ್ಕಪರಿಯಡ್ಕ ಪವಾಧಿಗತರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ವಿಜೃಂಭಮಾಣ ಶಕ್ತಿತ್ರಯಸ್ಯ ಪರಸ್ಪರಾ
19. ನವಮದ್ವೇನೋಪಭೂಜ್ಯಮಾನಸ್ಯ ಅಸಭ್ರಮಾದನಮಿತ ಸಮಸ್ತಸಾಮಂತಮಂಡಲಸ್ಯ ನಿರಂತರ ಪ್ರ
20. ಮ ಬಹುಮಾನಾನುರಕ್ತ ಪ್ರಕೃತಿವರ್ಗಸ್ಯ ವಿಧಾವಿನಯಾತಿಶಯ ಪರಿಪೂತಾಂತರಾತ್ಮನಕಾರ್ತೃಯುಗಿನಾ ರಾ

III A—

21. ಜ ಚರಿತಾವಲಮ್ಬಿನಂ ಅನೇಕ ಸಮರ ವಿಜಯೋಪಾಜ್ಞಿತ ವಿಪುಲಯಶಃ ಕ್ಷೀರೋದೈಕಾರ್ಣವೀಕೃತ
22. ಭುವನತ್ರಯಸ್ಯ ನಿರವಗ್ರಹಪ್ರಾಧಾನಶೌರ್ಯಸ್ಯ ಅವಿಪಹ್ನ ಪರಾಕ್ರಮಕ್ರಾಂತ ಪುತರಾಜಮಸ್ತಕಾ
23. ಪ್ಲಿತಪ್ರತಿಹತ ಶಾಸನಸ್ಯ ವಿಹಿತಸುಪ್ರಥಮಗುಣಸ್ಯ ಶ್ರೋಮತ್ಕೋಙ್ಕಣಿಮಹಾಧಿರಾಜಸ್ಯಾ ವಿನೀ
24. ತ ನಾಙ್ಕ [ಃ] ಪುತ್ರೇಣ ಪುನ್ನಾಟರಾ[ಜ]ಸ್ಕಂದವರ್ಮ ಪ್ರಯಪುತ್ರಿಕಾ ಜನ್ಮನಾ ಸ್ವಗುರು[ಗು]ಣಾನುಗಾಮಿನಾ
ಪಿತ್ರಾಪರಸು
25. ತ ಸಮಾವಜ್ಞಿತಯಾ ಸ್ವಯಮಭಿಪ್ರೀತ್ಯಾಲಿಪ್ತ ವಿಪುಲವಕ್ತೃಸ್ಥಲೇನ ವೃಜೃಂಭಮಾಣ ಶಕ್ತಿತ್ರಯೋಪ

III B—

26. ನಮಿತ ಸಮಸ್ತ ಸಾಮಂತಮಂಡಲೇನ ಅಂದ್ರಿಯ ಆಲತುರ ಪೊರೂರೇಯ ಪೆನ್ನೆಗರಾಧನೇಕ ಸಮರಮು
27. ಸಮಸಾಹೃತಪ್ರದತ ಶೂರಪುರುಷಪುಷ್ಪಹಾರವಿಘಟವಿಹಸ್ತೀಕೃತಾಸ್ತಮುಖೇನ ಶ್ರೋಮತ್ಕೋಙ್ಕಣಿ ವು
28. ಧರಾಜೇನ ದುರ್ವಾನೀತನಾಮತೇಯೇನ ಸಮಸ್ತ ಪಾಣ್ಣಾಟ ಪುನ್ನಾಟಾಧಿಪತೀನಾ ವೈ[ವ]ಸ್ವತೇನ ಮನುನಾ ವರ್ಣಾಶ್ರ

29. मभिक्षणा दक्षिणान्दिशमभिगोमुंपरियामुवता प्रातिजनीनेन सुप्रजसा आत्मनप्रवर्द्धे
विजयैश्च
30. व्यैकान्नचत्वारिंशत्तमे विजयसंवत्सरे प्रवर्त्तमाने कार्तिकेमासे शुक्लपक्षे पुण्यायां स्थितौ
शतभिष

IV A—

31. जनक्षत्रे स्वस्तिश्री कोङ्गाणि मुत्तरसर्कुण्णात्रयसैत्रिय चरण
32. भूतशर्मर्गं शालिगामे सर्व्व परियार परिग्रहदिन्तुपाणि
33. ग्रहणं केरुदु कोट्टाप्ये र्भाण मुत्तरसरु शीयवल्लवरसरुटे
34. गुरेयहं मणियरुन्नद्यालहं शीम्बालहं चातुर्व्वैद्यमु मरिये
35. पेत्ता एल्ला सामन्तरु मत्ताणि उं साक्षि चाद्दुहं पेम्माणूहं सर्मापम्

IV B—

36. स्वदत्तां परदत्तां वा यो हरेति वसुन्धरां पष्टि वप सह
37. स्त्राणि घोरे तमसि वर्त्ततः ब्रह्मस्वं विषं घोरे न विषं विषमु
38. व्यते विषमेकाकिनं हिन्ति ब्रह्मस्वं पुत्रपौ
39. त्रिकम् अद्भिर्दत्तां त्रिभुभुक्ता सभ्यश्च पारिपालि
40. तम् एतानि न निवर्त्तन्ते पूर्व्वराजकृतानिच

Transliteration.

I A—

1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrīmaj-
Jāhnavéya-
2. kulāmala-vyômāvabhāsana-bhāskarasya svakhālgaiika-prahāra-khaṇḍita-mahā-
3. śilā-sthamba-labdhā-bala-parākrama-yāsaṣaḥ dāruṇpāri-gaṇa-vidāraṇa-raṇō-
4. palabdhā-vraṇa-vibhūṣhaṇa-vibhūṣhitasya Kāṇvayana-sagōtrasya śrīmat-
Koṅgaṇi-
5. varmma-dharmma-mahādhīrājasya putrasya pitur anvāgata-guṇa-yuktasya
vidyā-

I B—

6. vinaya-vihita-vri(r)ttasya samyak-prajā-pālana-mātrādhigata-rājyābhishēka-
sya nānā-
7. śāstrārtha-sadbhāvād[h]igama-praṇita-¹ mati-viśēśhasya vidvat-kāñchana-
nikashōpa-
8. labhūtasya viśēśhatōpy (a) anaviśēśhasya² nītiśāstrasya vaktṛi-prayōktri-
kuśalasya su-
9. vibhakta-bhṛitya-janasya Dattaka-sūtra-vrittēr praṇētu śrīmad³ Mādhava-
mahādhīrājasya putrasya
10. pitṛi-paitāmahā-guṇa-yuktasya anēka-chaturddanta-yuddhāvāpta-chatur-
udadhi-salilāsvā-

1 Read praṇita.

2 Read anavaśēśhasya.

3 Read śrīman.

SALIGGAME GRANT OF THE GANGA KING KONGUNI MUTTARASA—(CONTD.)

[illegible][illegible][illegible][illegible]



II A—

11. dita-yaśasaḥ samada-dvirata¹ turagârôhaṇâti-śayôṭpanna-têjasô dhanur-
abhiyôga-sa-
12. mpâdita-sampad-viśēshasya² śrīmadḥ Harivarimma-mahâdhirâjasya putrasya
guru-gô-brâhmaṇa-pûjaka-
13. sya Nârâyana-charaṇânudhyâtasya śrīmad Vishṇugôpa³ mahâdhirâjasya
putrasya T[r]yayamba-
14. ka-charaṇâmbhōruha-raja [h]-pavitrikṛitôttamâṅgasya vyâyâmôṭvṛitta⁴ pina-
bhujâ-dvayasya kshu[t]kshâmô-
15. shṭha-piṣitâśana-pritikara-nisita-dhârâsēḥ Kaliyuga-bala-paṅkāvasunna⁵
dharmma-vṛishôddharâṇa-ni-

II B—

16. tya-sannaddhasya śrīmad⁶ Mâdhava-mahâdhirâjasya putrasyâvichehinnâ-
śvamêdhâvabhṛitâbhishikta-śrī-
17. mad⁷ Kadamba-kula-gagana-[ga]bhastimâlinah śrīmad⁸ Kṛishṇavarimma-
mahâdhi[râ]ja-priya⁹-bhâginēyasya janant-dē-
18. vatâṅka-pariyaṅka-ēvâdhigata-râjyâbhishêkasya vijri(r)mbhamâṇa-śaktitra-
yasya parasparâ-
19. navamarddênôpabhûjyamânasya¹⁰ asa[m]bhramâd anamita¹¹ -samasta-
sâmantha-maṇḍalasya nirantara-prê-
20. ma-bahuṇânânurakta-prakṛiti-varggasya vidyâ-vinayâtisaya-paripûtântarât-
mana[h] Kârtt(h)a-yuginâ¹² râ-

III A—

21. ja-charitâvalambina(m)anêka-samara - vijayôpârjjita-vipula - yaśah-kshtrôdai-
kârṇṇavikṛita-
22. bhuvana-trayasya niravagraha-prâdhâna-śauryasya avishahya-parâkrama-
krânta-pṛiti¹³-râja-mastakâ-
23. rppitapratihata¹⁴śâsanasya vidvatsu prathama-gaṇyasya śrīmat-Konkaṇi-
mahâdhirâjasyâvinî-
24. ta nâma[h] putrēṇa Punnâṭarâ[ja] Skandavarimma-praya¹⁵-putrikâ-janma-
nâ sva-guru[gu]ṇânugâminâ pitrâ parasu-
25. ta-samâvarjjatayâ¹⁶ svayam abhiprityâlingita-vipula-vaksha-sthalēna
vijriimbhamâṇa-śakti-trayôpa-

III B—

26. -namita-samasta-sâmantha-maṇḍalēna Andariya Âlattûra Poruḷareya
Perunnagarâdyanêka-samara-mu-

1 Read dvirada.

2 Read viśēshasya.

3 Read Vishṇugôpa.

4 Read dvṛitta.

5 Read paṅkāvasanna.

6 Read śrīman.

7-8 Read śrīmat.

9 Read priya.

10 Read bhujya-mâna trivarga-śâsasya.

11 Read asambhramâvanamita.

12 Read yuginâ.

13 Read prati.

14 Read tâpratihata.

15 Read priya.

16 Read samâvarjjitayâ.

27. kha-makhâhûta- prahata-śûra - purushu¹-paśupabhâra²- vighasa-vihastikritâ-³
gnimukhêna śrīmat Kōṅgaṇivṛi-
28. ddharâjêna Durvinîta-nâmatêyêna⁴ samasta-Pāṇṇâṭa-Punnâṭâdhipatinâ
Vai[va]svatêna⁵ Manunâ varṇnâśra-
29. mabbhikshaṇâ⁶ dakṣhiṇân-diśim⁷ abhigôptuṃ pariyâpnuvatâ⁸ prâtijaninêna
su-prajasâ âtmana[h]pravarddha[mâna] vijayaiśva-
30. ryyaêkâṇna⁹-chatvârīṇsattamê Vijaya-samvatsarê pravarttamânê Kâ[r]ttikê
mâsê śukla-pakshê puṇyâyâṃ stithau Śatabhisha-

IV A—

31. ja-nakshatrê svasti śrī Kōṅgaṇi Muttarasar Kṛishṇâtrêyar Taittiriya-charaṇa-
32. Bhûtaśarmamargge Śaliggâme sarvva-pariyâra parigrahadintu pâṇi-
33. grahaṇaṃ keydu koṭṭâr Pperbbhâṇa Muttarasaru Śiyavallavarasarum Te-
34. gureyarum Maṇiyarum Nandiyâlarum Śimbâlarum châturvvaidyamum ariye
35. pettâ ellâ sâmantarum Attâṇiūṃ sâkshi Châtṭûrum Perimnâṇûrum
samipam

IV B—

36. sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâṃ shashtim vapa¹⁰-saha-
37. srâṇi ghôrê tamasi varttataḥ¹¹ brahmasvam [tu] visham ghôram na visham
visham u-
38. chyate visham êkâkinam hinti¹² brahmasvam putra-pau-
39. trikam adbhīr ddattâṃ tribhīr¹³ bhuktâṃ sabhyaścha¹⁴ paripâli¹⁵-
40. tam êtâni na nivarttante pûrvva-râja-kṛitâni cha

Translation.

Lines 1—27.

As in the usual copper plate records of Durvinîta (praise of the Ganga] Kings Kōṅgaṇivarma, Mâdhava, Harivarma, Vishṇugôpa, Mâdhava, Avinîta and Durvinîta see E. C. IX, Dodballapur 68 and Gummaredipura Plates, M.A.R. 1912, pp. 35-36).

Lines 28—35.

By śrīmat Kōṅgaṇi Vṛiddharâja named Durvinîta, the lord of all the Pāṇṇâṭa and Punnâṭa, protector of the *varṇas* and *âśramas* like Vaivasvata Manu, able to defend the southern quarter, beloved of the subjects, possessed of good progeny, in the 39th victorious and prosperous regnal year in the month of Kârtika, in the bright fortnight, on an auspicious day, during the constellation of Śatabhishak :—

Be it well :—the illustrious Kōṅgaṇi Muttarasar granted to Bhûtaśarma of Kṛishṇâtrêya (gôtra) and Taittiriyaśâkhâ the village Śaliggâme, free of taxes holding

1 Read purusha.

2 Read paśupabhâra.

3 Read kṛita-Kṛitântâgni.

4 Read Durvinîta-nâmadhêyêna.

5 Read Vaivasvatênêna.

6 Read mâbbhirakṣhiṇâ.

7 Read diśam.

8 Read paryâptavatâ.

9 Read aikôna.

10 Read varsha.

11 Read vartate.

12 Read hanti.

13 Read tribhīr.

14 Read sadbhīś.

15 Read paripâli.

the hand of the donee, after apprising Perbbāṇa Muttarasar, Siyavallavarasar, the citizens of Ṭegure, Maṇiya, Nandyāla and Śimbāla and the scholars versed in the four Vedās of the gift. All the sāmantas and Attāṇi are witnesses (to this). The village granted is near Chāṭṭūru and Permmāṇūru.

Lines 36—41.

He who takes away land given by oneself or by others will lie in terrible darkness (hell) for sixty-thousand years. The property of Brahmans is a terrible poison. Poison is no poison; poison kills one man and the property of the Brahmans destroys children and grand-children. What is given with pouring of water, what is enjoyed by three generations, what is protected by good people, what is given by previous kings—these gifts do not cease.

Note.

This record belongs to the 39th regnal year of the Ganga king Śrīpurusha and registers the gift of the village Sāliggāme by him (called Kongaṇi Muttarasar in line 31) to a Brahman Bhūtaśarma of Kṛishnātrēya-gōtra and Taittirīya-śākha. The village given is stated to be situated near Chāṭṭūru and Permmāṇūru. From the details of the boundaries stated above it is not possible to locate the village Sāliggāme.

The gift is said to have been made in the presence of all the sāmantas (feudatories) and Attāṇi. Also Perbbāṇa Muttarasar, Siyavallavarasar, Ṭegureyar, Maṇiyar, Nandyālar, Śimbālar, and the chāturvaidyas are said to have been informed of the grant. Of these Attāṇi is referred to as a donor during the reign of the Bāṇa king Mahāvaḷi Bāṇarasar in a record at Hulikunda (E. C. X, Bowringpet 48). He seems to have occupied a position of importance under Śrīpurusha (E. C. X, Kolar 229, 232). See also Nandi Plates of Śrīpurusha (M. A. R. 1914, p. 34.) Perbbāṇa was evidently a Bāṇa ruler. He may have been the same as Mahāvaḷi Bāṇarasar who is associated with Attāṇi. Regarding Siyavallavarasar, a vīragal at Nekkundi tells us that the servants of Siyavallavarasa fell during a cattle raid at Māliyūr and Mr. Narasimhachar while noticing this inscription says that he is identical with Siyagella mentioned in some vīragals at Hiriguṇḍagal, Tumkur Taluk, as a contemporary of Śrīpurusha and his son Śivamāra II (M. A. R. 1917, p. 38). The other witnesses referred to are Ṭegureyar, Maṇiyar, Nandyālar and Śimbālar. These seem to be the inhabitants of the villages Ṭegure, Maṇi, Nandyāla and Śimbāla. *see* Keregāḷūr Plates of Mādhava II, M. A. R. 1930, p. 120: Kodunjeruvu grant of the Ganga king Avinīta, M. A. R. 1924, p. 67, Nallāla grant of Durvīnīta, *ibid*, p. 69, etc.). The word chāturvaidya means those who are versed in the four Vedās. It is usual to find the chāturvēdyas or chāturvaidyas cited as witnesses in the Ganga Plates (*see* the Nallāla grant cited before).

A difficulty has arisen with regard to the identification of the donor of this grant. Line 28 contains the name of Durvīnīta and line 29 epithets in his praise. Then the regnal year and some details of dating are given and next in line 31 of the

plate IV we find Kongaṇi Muttarasar used in the nominative case and referred to as having made the gift. According to the text cited above, Kongaṇivridharāja Durvinita is to be interpreted as identical with Kongaṇi Muttarasar. But Kongaṇi Muttarasar or Prithvi Kongaṇi Muttarasar is a name of Śrīpurusha and not of Durvinita according to the inscriptions published so far. Also the witness Siyavallavarasar cited points to Śrīpurusha and not Durvinita as the donor. Hence it is to be inferred that the composer or engraver forgot to insert the genealogy of the Ganga kings from Durvinita to Śrīpurusha in the plates and merely engraved the regnal year and the name Kongaṇi Muttarasa of Śrīpurusha after the word *suprajaśā* in praise of Durvinita. This position would have to be reconsidered if any definite evidence is obtained to show that Durvinita also bore the name Muttarasa.

The details of dating given, *viz.*, the 39th regnal year, Kārtikamāsa, Śukla-pakṣa and Satabhishak-nakṣatra do not help us to determine the date of the present record. The Ganga king Śrīpurusha has been assigned the date 788 A. D. by Jouveau Dubreuil. In case, however, Durvinita is taken as the donor, the date would fall about 643 A. D. according to the same author. The characters of the record seem to be of a later date than the usual grants of Durvinita. (See Gumma-reddipura Plates, M. A. R. 1912, p. 30, and Uttanūr Plates, M. A. R. 1916, p. 36).

CHITALDRUG DISTRICT.

HOSADURGA TALUK.

2

At the village Bāgūr in the hobli of Hosadurga, on a stone lying behind the Village Panchayat Hall.

Size 2'—6"×1'—9".

Old Kannaḍa characters and language.

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಾಗೂರು ಗ್ರಾಮದಲ್ಲಿ ಪಂಚಾಯಿತಿ ಹಾಲಿನ ಹಿಂದೆ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½'×1¾'.

ಪೂರ್ವದ ಹಳಗನ್ನಡ.

1. ಸ್ವಶ್ರೀ ಶ್ರೀ ಬಾಲಾದಿತ್ಯರಾಜು
2. ಶ್ರೀಮುಖ್ಯಾಧಿಪತ್ಯೋನ್ನಿಲನಿನ್ದ
3. ಮನಸಿಜರಾನಿಜುರು
4. ವಿಡಿದು ತಾನೊನ್ನಿದಾನಾ



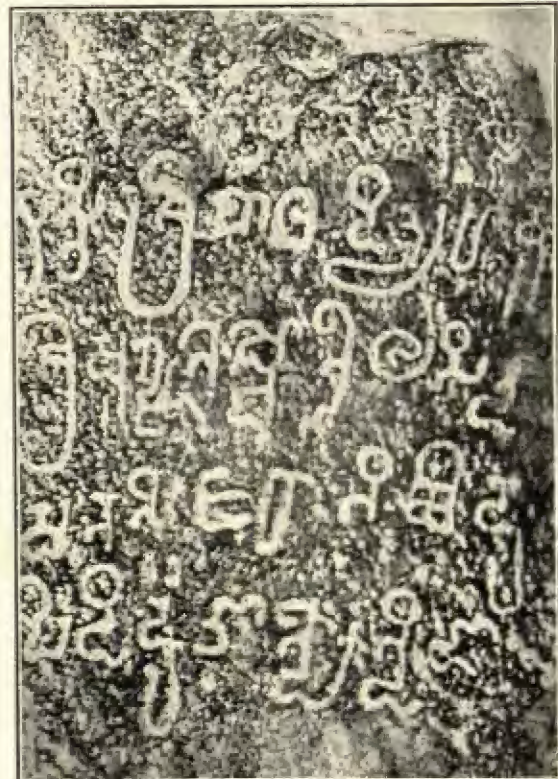
1



2



3



(b) STONE INSCRIPTION. BAGUR, HOSADURGA
TALUK (p. 134).

Transliteration.

1. svasti śrī Bālādityar-ālu
2. śrī Munjanembōn Nilasinda
3. Manasijarān iṛidu
4. piḍidu tān pondidān

Translation.

Be it well. A servant of Bālāditya named Śrī Munja pierced Nilasinda Manasijar and captured them and himself died.

Note.

This inscription is carved in old Kannaḍa characters which may belong to the end of the 8th century or the beginning of the 9th century A.D. The square form of *ba* is used, *ra* is not open but closed, *la* is turned round, etc.

The record refers to the heroism of a warrior named Śrī Munja, servant of Bālāditya. Nothing is known about this Bālāditya. Munja is said to have wounded and taken as prisoner Nilasinda Manasijar. It is possible to interpret the word Nilasinda Manasijar as Nilasinda and Manasija. Nilasindar may be a chief of the Sinda dynasty of rulers whose kingdom Sindavāḍi included parts of Shimoga, Chitaldrug, Dharwar and Bijāpur Districts. Though the Sindas came into prominence after the 10th century some references to their earlier rule are also found (*see* Mysore and Coorg from the Inscriptions by RICE, p. 147). The name Nilasinda is not met with so far.

Manasijar was an officer under the Ganga king Śrīpurusha (E. C. III, T.-Narasipur 1) as stated in a stone record at Talakāḍ. In case Manasijar of the present inscription is identical with him he would be a subordinate of Śrīpurusha. In case this identity is assumed, it is possible to take Bālāditya as a Chālukyan prince like Vikramāditya or his brother Chandrāditya. There were frequent wars between the Gangas and Chālukyas after the reign of Śrīpurusha and the present record may be an instance of such a battle in which the Sindas also took part.

The place of the battle has not been mentioned in the record. It is however probable that the fighting may have taken place at Bāgūr itself, the village in which the inscription is found. Inscriptions of the reign of Śrīpurusha and his son Śivamāra frequently refer to a battle at Bāgeūr and it is possible that this Bāgeūr may be the same as the present Bāgūr though it was provisionally identified with Bāgūr in the Channarāyapaṭṇa Taluk in a previous report (M. A. R. 1939, pp. 121-125). The date of Śrīpurusha is about 788 A. D. The present record may belong therefore to the close of the 8th century A. D.

At the same village Bâgûr, on a slab set up at the Chandrâpuri entrance.

Size 4' x 2'.

Kannada language and characters.

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಾಗೂರು ಚಂದ್ರಾಪುರಿ ಬಾಗಿಲಲ್ಲಿ 110ನೆಯ ನಂಬರು ಶಾಸನದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'x2'.

1. ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗತಿರಸ್ತುಂಬಿಚಂ
2. ದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿತ್ರಿ ವಿಜ
4. ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷಂಗಳು
5. ೧೪೬೬ನೆಯ ಶೋಭಕ್ರತು ಸಂವತ್ಸರದ ವಯ
6. ಶಾಖ ಶು ೧೫ ಬ್ರಿ ಶ್ರೀಮನಾಮಹಾರಾಜಾ
7. ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವಿರಪ್ರತಾಪ ಸದಾಶಿವ
8. ದೇವ ಮಹಾರಾಯರು ಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗೆಲುತಂ ವಿರಲಾಗಿ ಆ
9. ವರ ಸಂದಾನದ ಪೊನ್ನಪ್ಪನಾಯಕರ ಮಕ್ಕಳು ಕೃಷ್ಣಪ್ಪನಾಯ
10. ಕರು ತಂಮಮರಮಾಗಣೆಗನಲುವ ಬಾಗುರನೀಮೆಯ
11. ಚೆನ್ನನಮುದ್ರಗ್ರಾಮವನೂ ರಾಮಾಣ್ಯದ ಬೊಂಬರಾ
12. ಒದ ರಾಮಯ್ಯನವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸ್ತರು ಯಿದಕ್ಕೆ
13. ಅವರು ತಪ್ಪಿದರೆ ತಂಮ ತಂದೆ ತಾಯ ವಾರಣಾಸಿಯಲಿ ವಧಿಸಿದ ಪಾ
14. ಪಕ್ಕೆ ಹೋಹರು ಆ ಗ್ರಾಮಕ್ಕೆ ತಪ್ಪಿದವನ ಹೆಂಡತಿಯ ಅವ
15. ಹೆಂಡತಿಯ ಕೊಟ
16. ಲಿಕಿದನು

Transliteration.

1. śubham astu namas tūṅga-sīras-tūmbi-cham-
2. dra-chāmāra-chārave trai-ṭōkya-nagarāraṁbha-
3. mūla-stambhāya Śambhave | svasti śrī vija-
4. yābhyudaya Śālivāhana śakavarushaṅgaḷu
5. 1466 neya Sōbhakṛitu-samvatsarada Vayi-
6. śākha śu 15 Bri śrīman mahārājā.
7. dhīrāja rājaparamēśvara śrī Virapratāpa Sadāśiva-
8. dēva-mahārāyaru prithvirājyaṁ geṭitam viralāgi ā-
9. vara samdānada Ponappa-nāyakara makkaḷu Kṛishṇappa-nāya-
10. karu taṁm[a] amara-māgaṇige saluva Bāgura sīmeya
11. Chemnasamudra-grāma vanū Rāmāṇyada bombalā-

12. t̥ada Rāmayyanavarige sarvamānyavāgi pālistaru yidakke
 13. āvaru tappidare taṃma taṃde tāya Vārapāsiyali vadhisida pā-
 14-16.

Translation.

Good fortune. Salutation to Śambhu. Be it well. On Thursday the 15th lunar day of the bright half of Vaiśākha in the year Śōbhakṛitu, 1466th year of the auspicious Śālivāhana era:—

While the illustrious mahārājādhirāja rājaparamēśvara śrī vīra-pratāpa Sadāśiva-dēvamahārāya was ruling the earth:—

His agent or envoy (sandhānada) Ponappa-Nāyaka's son Kṛishṇappa Nāyaka granted to Rāmayya of *Rāmānyada Bombalāta* (marionette show of the Rāmāyana story) the village Chennasamudra in Bāgura-sīme in his *amara-māgaṇi*, free of taxes. He who confiscates this will incur the sin of slaying his parents in Benares (Further imprecations continue, but have been omitted in the transliteration and translation).

Note.

This is an instance of the grant of a village for the enactment of a marionette show of the Rāmāyana story. The date of the grant corresponds to Thursday, 19th April 1543 A.D. and the grant was made in the reign of Sadāśiva of Vijayanagara by Kṛishṇappa Nāyaka whose title *sandhānada* indicates that he was an envoy of the king.

4

At the same village Bāgūr, on a slab in the pavement of the rangamaṇṭapa in the shrine of the goddess in the Chennakēśava temple.

Kannada language and characters..

ಅದೇ ಬಾಗೂರು ಗ್ರಾಮದ ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಅಮ್ಮನವರ ಗುಡಿಯ ರಂಗಮಂಟಪದ ಹಾಸುಗಲ್ಲನ್ನಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀ
2. ಂಗಲುಟಯ ಸ್ವಾಮಿಸೇವೆಯ
3. ಂಮಾಡಿದ

Note.

This records that a person named Gautaya did service for the god. Probably he constructed the rangamaṇṭapa of the shrine of the goddess (Lakshmi) in the above temple of Chennakēśava.

No date is given. The characters seem to belong to the 18th century A.D.

HOLALKERE TALUK.

At the village Kumminagatta in the hobli of Talya, on a vīragal set up near the Īśvara temple.

Size 3'×2'—6".

Kannada language and characters.

ಹೊಲಕೆರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೋಬಳಿ ಕುಮ್ಮಿನಗಟ್ಟದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'×2½'.

I ನೆಯ ಪಟ್ಟಿ.—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುವಿಷು ನಂವತ್ಸರದ ಶ್ರಾವಣ ನು ೧ ಸೋಮ
ವಾರದಂದು ನಿಂಗೇಯನಾಯ್ಕ ಮುರೆಹಾಸಿಂದನು
2. ಕಾದಿದಲ್ಲ ಕುಂಬೆಯನಹಳ್ಳಿಯ ಭಟ್ಟದ
ಪಡಿಯನಾಯ್ಕನು ಯಟ್ಟಿಯಲ್ಲಹುದು ಕು

II ನೆಯ ಪಟ್ಟಿ.—

3. ದುರೆಯ ಕಳ ಕುದುರೆಯ
4. ಏತ್ತಹುದು ಕುಂಬೆಯನಹಳ್ಳಿ
ಗೋಡಬಯಲಲ ನಂದರು.

Note.

This records the valour of a warrior named Paḍiya Nāyaka of Kumbeyanahalli valley in fighting against the cavalry troops of Singeyanāyaka and Mulehāsinda. He is said to have fought with a spear and died in the battle. The date of the record is given as Vishu sam. Śrāvaṇa śu 1 Monday. No Śaka year is given. The characters seem to belong to the 13th century A.D. Kumbeyanahalli was probably the old name of Kumminagatta.

HIRIYUR TALUK.

At the town of Hiriyaṛ in Hiriyaṛ hobli, on a pillar in front of the Vīrabhadra temple.

Kannada language and characters.

ಹಿರಿಯೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮದ ವಿರಧದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಗರುಡಗಂಬದ ಪೂರ್ವಮುಖದಮೇಲೆ ಬರೆದಿರುವುದು.

- | | |
|------------------|-----------------|
| 1. ವಿರೇಶ್ವರ ದೇವ | 5. ರ ತಂದೆತಾಯಿ |
| 2. ರ ಕಂಬವ ನಿಲಿ | 6. ಗಳು ಮಂ[ಗ]ಳಮ |
| 3. ನಿದ ನಿದ್ಧಮಲ್ಲ | 7. ಹಾ ಶ್ರೀ ಶ್ರೀ |
| 4. ಕಾರ್ಜುನದೇವ | |

Transliteration.

1. Virēśvara-dēva-	5. ra tamde tāyi-
2. ra kambava nili-	6. gaḷu mam[ga]ḷa ma-
3. sida Siddha Malli-	7. hā śrī śrī
4. kârjuna-dēva-	

Translation.

The parents of Siddha Mallikârjunadēvar who set up the pillar of the god Virēśvara. Good fortune.

Note.

This inscription is carved on the pillar below the bas-relief figures of a couple who appear to be of high rank from their drapery, etc. They are said in the record to be the parents of a person named Siddha Mallikârjunadēva who set up the above pillar. The characters seem to belong to the 17th century A.D.

7

CHALLAKERE TALUK.

At the village Reddihalli in the hobli of Challakere, on a stone near the Mallikârjuna temple.

Size 2' x 1'—3"

Kannada language and characters.

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಪೋಳು ರೆಡ್ಡಿಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' x 1½'.

1. ಸ್ವಸ್ತಿತ್ರಿ ಶಾಲಿವಾಹ
2. ನಶಕವರುಷಂಧುಲು ?
3. ವಿಕೃತಿನಂವದ[ರಮಾ]
4. ಗ ನುಧ ಲ ಮಿ
5. ಮಂ ತಿರು[ಮಲ]
6. ಪತಿಗೆ
7. ಬಿಟ್ಟಮಾನ್ಯ

Note.

This records the grant of some land for the God Tirumalapati (or Venkaṭa-ramaṇasvāmi) on Tuesday, the 8th lunar day of the bright fortnight of Māgha in the year Vikṛiti. No Śaka year is given.

The characters seem to belong to the 17th century A.D.

HASSAN DISTRICT.

8

BELUR TALUK.

At the town of Bêlûr, on a pillar lying in the enclosure of the Kêśava temple.
(This was brought from the ruins of the fort walls at Bêlûr).

Kannada language and characters.

ಬೇಲೂರು ಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ತಂದಿಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸ್ವಭಾನುಸಂವತ್ಸರ ಸುರಿಸಂ
2. ಕೃ ಮಾಣ ಸಾತಿವಡೆರು ಬರ
3. ಲೆಂದು ಸಗಣೇಸ್ವರಕೊಪ್ಪ ಸಾತಯ ವಡೆ
4. ರು ಪೊತ್ತೆಸಲಲೆಂದು ರಾಸಿಗೆ ಸೊಪ್ಪ
5. ಕಟ್ಟಿ ರಾಜ(ನಿ)ಯವದೆಲ್ಲವನು ಹೇರಾಸಿ ಮಾ
6. ದಿದರು ಗೋಳಿಯಬೀಡಿನ ನಿವದೇವನ ಹೆಂಡ
7. ತಿ ಗರಜಿಯಲಿ ಗಂಡು ಜನವಂ ಪೊಡಗೊಂಡು
8. ಬಂದು ತೆನ ಭತ್ತವನು ಕೊಂಡರೆಂದು ಬಂ
9. ದು ಆರಾಸಿಯೊಳಗೆ ತೆನ ಭತ್ತವನು ಕೊಂ
10. ಡು ಹೋದರು ಮಿಕ್ಕಾದ ಭತ್ತ ನೂಜಿಮೂವತ್ತೆರಡು ಸೊ
11. ಲಿಗೆ ಭತ್ತವನು ಬೇಲೂರಪಟ್ಟಣಸ್ವಾಮಿಯಂ ತೆ
12. ಗೆದು ಸೊಲಗೆಯಲಿ ಆ ನೂಜಿಮೂವತ್ತೆರಡು ಸೊಲ
13. ಗೆ ಭತ್ತವನೂ ಹೊಯ್ದರು ಆವಾವವನು ಧರ್ಮ ಬು
14. ದ್ಧಿ ಉಳ್ಳವನು ದೇವರಿಗೆ ಆ ಭತ್ತವ ಯೇನಿಕೊಂ
15. ಡು ಸೊತೆಯನಿಕ್ಕಿಸುವುದು ಯಿದಕ್ಕೆ ರಾಜು ಉಡೆ
16. ಷ ಅಕ್ಕಿರಲ್ವಾ (ದುಣುವೆ || ?)

Note.

This inscription seems to record that one Sâtivadeyar or Sâtayavadeyar of Saganêśvarakoppa pledged the produce of all his lands in that village for some act of charity and sealed the whole heap of grain of his by covering it with leaves. But it is stated that a lady who was the wife of Śivadêva of Gôḷiyabid brought some men from Garaji and took away from the sealed heap what she claimed to be her own portion of the paddy which had been put into the heap. The remaining hundred and thirty-two solages of paddy were measured and taken away from (the custody of) the paṭṭapaśvâmi of Bêlûr. It was stipulated that any charitable man might receive this paddy and do the mortar-pointing work (or white-washing) in the

temple. It was further laid down that there was no written charter of the king and priests (or Rāju uḍeṛ) for this grant.

The meaning of this record is far from clear. It is not stated in what temple the mortar work (or white-washing work) should be done. But the mention of paṭṭaṇasvāmi of Bêlûr makes it probable that the temple referred to is the well-known Kêśava temple at Bêlûr. Nothing is known about this Sâti Voḍeyar.

The date of the grant is given as Svabhānu-saṃvatsara Sûrya-sankramaṇa. The date is not expressed in terms of the Śaka era. No particular sankramaṇa day on which the event occurred is named.

The characters seem to belong to the 15th or 16th century. In the 15th line there is an expression *yidakke Rāju uḍeṛa akkarillā*. This might be interpreted as : "there is no authority (letter) of Rāju uḍeṛ (Rāja Vaḍeyar) for this " or "there is no (necessity for) authorisation of this grant from the kings or priests." In case the former meaning is taken, the grant would go to the reign of King Rāja Vaḍeyar I of Mysore who became king of Seringapatam in 1610 A.D., but he was not the ruler of the Bêlûr kingdom in his reign and the characters also point to an earlier date.

The place Saganêśvara Koppa cannot be located. There are two villages Hire Sakuna and Chikka Sakuna in the Sorab Taluk. Whether they have anything to do with Saganêśvara Koppa cannot be determined. Śakunarāya is said to be the name of the god Anjanêya (M.A.R., 1911, p. 53). Gôḷiyabîḍ and Garaje are villages in the Mûḍagere and Bêlûr Taluks.

9

At the same town Bêlûr, on a fragmentary stone found in the back-yard of Mailârâyya's house.

Size 2'×1'.

Kannada language and characters.

ಬೇಲೂರು ಕನಕಯಲ್ಲೂರು ವ ಪ್ಪಾರಾಯ್ನವರ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ನೆಲವನ್ನು ಅಗೆಯುವಾಗ ಸಿಕ್ಕಿದ ಶಾಸನದ ತುಂಡು ಕಲ್ಲು—ವಿಡಧಾಗ ಹೋಗಿದೆ.

ಪ್ರಮಾಣ 2'×1'.

- | | | | | | | | | | | | | | | | | | | | | |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|------------------------------|
| 1. | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | ಶ್ರೀ |
| 2. | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | ವಾಪರ |
| 3. | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | ಪೊಯ್ನಣ ಚಕ್ರವ |
| 4. | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | ಮಹಾರಾಜದಿರಾಜಂ |
| 5. | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | ದ್ಯುಮಣ ಸರ್ವಜ್ಞ ಚೂಡಾ |
| 6. | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | ಡ ಏಕಾಂಗ ವೀರ ಅನಹಾಯ |
| 7. | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | ಮಗಧರಾಜ್ಯ ನಿಮ್ಮೂರನ ಚೋರ ರಾಜ್ಯ |
| 8. | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | ಹೊಯ್ಸಣ ಶ್ರೀವೀರ ನಾರಸಿಂ |
| 9. | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | ರಲು ಸಕ ವರುಶದ ೧೧೫೦ ನೆಯ ವಿಶುನಂ |

10. ರೂಂ ಮೆಯಲಂಣ್ನುಮ ಧಟ್ಟರ ಮಗ ದೋರಪ
11. ದೇವಾಪುರದಲ್ಲ ಶ್ರೀ ಗೋಪಾಲದೇವರನು ಸು
12. ರಕ್ಕಂ ತೊಳ್ಳಲು ಮುದ್ದಗಲುಡ ಚಟ್ಟಗಲುಡ ತಗ
13. ರೋಕಗಲುಡ ಕಂಣ್ನುಗುಪ್ಪೆಯ ಬಂಮ್ಮೆಗಲುಡನೊ
14. ಳು ಆ ನಾಡೊಳಗಣ ಕಾರಬಯಲನು ಧಾರಾಪೂರ್ವ
15. ದಂಣ್ನಾಯಕರು ಯೀಗೋಪಾಲ ದೇವರಿಗೆ ಎಂಮ್ಮೆ ಸಂದಿಯ ಹೊಸಹ
16. ಸ೨ ಲಗೆ ಗದ್ದೆಯನು ಬಿಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ
17. ಸುಂಕದ ರಾಮದೇವ ಹೆಗ್ಗಡೆ ಬೆಲುಹೂರ ಕೊಟ್ಟಗೆದಹವೊ
18. ರನಮಸ್ತ ನಬರಂಗಳು ನೂಲಪರ್ವಕ್ಕೆ ಸಲಿಸಿ ಬಹಗನಡೆ
19. ವಾನಿ ಮಾಧವ ದಂಣ್ನಾಯಕರು ಗೋಪಾಲ ದೇವರಿಗೆ ತಗರೆನಾಡೊಳ
20. ಡಿ ಕೊಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಮಲಯದಂಣ್ನಾ
21. ದಂಣ್ನಾಯಕರು ತಗರೆ ನಾಡೊಳಗಣ ಮಲ್ಲವಳ್ಳಿಯನು ಶ್ರೀಗೋಪಾ
22. ಯ ಬಸವಯ್ಯನ ಮಗ ಸಾವಾನಿ ಬೊಪ್ಪಜ್ಜನು ಬಳ್ಳವನಾಡೊಳ
23. ಬೆರೆಗೋಳಾಗಿ ಕೊಂಡು ಕೊಟ್ಟನು ಈ ಧರ್ಮಕ್ಕೆ ಶ್ರೀಮೈಪವರುಂ
24. ನೂಜೆಂಟು ಮಹಾಜನಂಗಳು ಮದುವೆಯಲು ಉಚಟಿ (ವ?)
25. ಂತದಲು ಹಾಗೆಂದು ಯಿಂತಿಸುವನು ಬೆಲುಹೂ
26. ಬಹರು ಈ ಧರ್ಮಕ್ಕೆ ಅವರುಂ ಸಹಾಯರು ನರಸಿಂಗ
27. ಡಲ ಗದ್ದೆಯನು ಶ್ರೀಗೋಪಾಲ ದೇವರಿಗೆ ಸಗ
28. ಯಮಗ ಮಾಚಿಪಟ್ಟ ಶ್ರೀ ಗೋಪಾಲ ದೇವರಿಗೆ ಮಂ
29. ದತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ
30. ದಾನಾಭ್ರೇಯೋನು ಪಾ
31. ಂದ ದಂಣಾ

Note.

This record is full of lacunæ as a portion of the inscription slab is broken and a portion to the left is lost.

It belongs to the reign of the Hoysala king Narasimha II and is dated in the year Vishu Ś 1150. . . . It states that the god Gōpāladēvaru was set up at Bēlūr in that year by Annamabhaṭṭa's son Dōrapa and that certain gaṇḍas named Muddagaṇḍa of Toḷalu, Chaṭṭagaṇḍa, Lōkagaṇḍa of Tagare, Bammagaṇḍa of Kaṇṇaguppe made a grant of land named Kārabayaḷ for the god. Among the other grants for the same temple are mentioned the gift of *kottage-dere* (tax on cattle sheds) of Beluhūr (Bēlūr) by Rāmadēva-heggaḍe, customs officer, some money grant by the *nakharas* (merchants) for the *nūla-parva* festival (Śrāvaṇi festival): some land grant in the Tagare-nāḍ district by Sāvāsi Mādhava-dannāyaka: the gift of the village Mallavalli in Tagarenāḍ by the mahāpradhāna Maliya-dannāyaka: the gift of some land by Sāvāsi Boṇṇappa, son of Basavayya, after purchasing the same in the Baḷḷavi-nāḍ district and also the gift of some land at Emmesandi village by some dannāyaka.

The Śrīvaishṇavas (of Bêlûr) and 108 mahâjanas (Brahmans) also of Bêlûr? agreed to pay one hâga on each occasion of marriage in their houses for the services of the same god Gôpâla and they would thus help or protect the charity. A person named Narasinga is said to have given wet lands to the extent of one salage for the god and another person named Mâchisetṭi is also stated to have made some grant for the same god. The details of the grant are not clear.

The usualimprecatory stanza occurs at the end of the grant.

It is not known what became of the temple of Gôpâlasvâmi referred to here at Bêlûr. No temple of that name now exists in the town.

The dating of the grant seems to be irregular. Ś 1150 is Sarvadhârin corresponding to 1228 A.D. The nearest cyclic year Vishu is Ś 1143 equivalent to 1221 A.D. Taking the cyclic year as correct, the date is equivalent to 1221 A.D.

10

At the same town Bêlûr on a stone set up in the land of Varadaiyangâr near the Yagachi river to the north-east.

Size 2'—6" × 1'.

ದೇವರು ತಾಲ್ಲೂಕು ಕಪಟಾ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯದಲ್ಲಿ ಹೊಳೆಯ ಬಳಿ ಇರುವ ವರದಯ್ಯಂಗಾರ್ಯರ ಗದ್ದೆಯಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದು ಈಗ ಕೆಗೆದಿಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1'.

ಶಂಬ, ಕೋದಂಡರಾಮ, ಚಕ್ರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಬಹುಧಾನ್ಯ ಸ
2. ಂವತ್ಸರದ ಭಾದ್ರಪದ ಶು ೧೦ ವ (ಮು?)
3. ೦ ಶ್ರೀಮದಮಹಾರಾಜಾಧಿರಾಜ ರಾ
4. ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಹರಿಹರಮ
5. ಹಾರಾಯರು ಶ್ರೀವೀರಬುಕ್ಕರಾಯರು
6. ತೆಪ್ಪದ ನಾಗಂಣವೊಡೆಯರಕಯ್ಯ
7. ಲು ಮಾಡಿಸಿದ ದ್ವಂಮ್ಮವನೂ ಪಾಲಿಸದೇ
8. ಕೆಂದು ಹರಿಹರಮಹಾರಾಯರು ಗುಂ
9. ಡಪ್ಪದಂಣಾಯಕವೊಡೆಯರಿಗೆ ನಿರೂ
10. ಪವಕೊಟ್ಟು ದೇವರ ಸುರೇಂದ್ರಶೀರ್ಷ ಶ್ರೀ
11. ಪಾದಂಗಳ ಮಠದ ಶ್ರೀರಾಮದೇವರಿಗೆ
12. ಪೂರ್ವದಲ್ಲಿ ಅರಮನೆಯಿಂದ ಶ್ರೀರಾಮ
13. ದೇವರ ಅಮೃತಪಡಿ ಯತಿಗಳಬಿಕ್ಕಿ ದೇವ
14. ರ ದೀಪ್ತಿಗೆ ಕೊಟ್ಟುಬಹ ವರಹಗಳ ೩
15. ರಿಗೆ ದೇವರ ಮಾರಿಗಾಟ ಚಲುವ

16. ಪ್ವಬಸಪ ಸೆಟ್ಟಿಗಳದಾಗೆ
 17. ಯ ಕೋಟೆ ಯಬಯಲಗೆ
 18. ದೆಕಡಹು ಬಯಲಲೂ

ಎಡಗಡೆ.—

19. ರಿಂದೆ ಬೇಲೂರ ಮಾರೆಗಾಹ ಚಲು
 20. ಡಪ್ಪ ಬಸವಣ್ಣನಾಯಕರುಗಳ
 21. ಗೆ ಯೀಕೋಟೆಯಬಯಲಗೆದೆಕಡಹು
 22. ಭಣಗಿಬಯಲಲು ಕಡಹು ಗಲು
 23. ಧಯಂತನು ಶ್ರೀರಾಮದೇವರಿಗೆ ಕೊಟ್ಟ ಕೊ
 24. ಡಗಿಯಾಗಿ ಬೇಲೂರನಾಗರಸರು ಗು
 25. ಂಡಪ್ಪ ದಂಣಾಯಕಪೊಡೆಯರ ನಿ
 26. ರೂಪದಿಂದ ಹೊಂನಿಗೆ ಶಲವಾಗಿ ಕೊ
 27. ಡಗಿಯಾಗಿನಡವಹಗೆ ಕೊಟ್ಟಗದ್ದೆ ಊ
 28. ರಸೇನಬೋವ ನಾರಾಣದೇವನ ಬರಹ ನಾ
 29. ಗರಸರ ಬರಹ ಯೀಧಮವನೂ ಬ್ರಾ
 30. ಹ್ಮಣ ಕ್ಷತ್ರಿಯ ವಯಶ್ಯ ಶೂದ್ರ ಮುಂ
 31. ತಾಗಿ ಕಿಡಿಸಿದವರಿಗೆ ಶ್ರೀವಾರಣಾಸೆಯ
 32. ಲಿ ಗುರುಮಾತಾಪಿತ್ರಗಳ ವಧಿಸಿದ ದೋ
 33. ಪದಲಿ ಹೋಹರು || ದಾನಪಾಲನೆಯೋ
 34. ಮಧ್ಯೆ ದಾನಾಧ್ರೇಯೋನುಪಾಲನಂ ದಾನಾ
 35. ಸ್ವಗ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪ
 36. ದಂ ಮಂಗಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. svastī śrīmatu Bahudhānya-sa-
 2. ṁvatsarada Bhādrapada śu 10 Va (Ma ?)
 3. ṁ śrīmadā mahārājādhirāja rā-
 4. ja-paramēśvara śrī Vira Harihara-ma-
 5. hārāyaru śrī Vira Bukkarāyaru
 6. Teppada Nāgaṁpa-voḍeyara kayya-
 7. lu māḍisida dḍarimavanū pālisabē-
 8. kemdu Harihara-mahārāyaru Guṁ-
 9. ḍappa-ḍaṁṇāyaka-voḍeyarige nirū-
 10. pava koṭṭu Bēlūra Surēndra-tīrtha-śrī
 11. pāḍaṁgaḷa maṭhada Śrī Rāma-dēvarige
 12. pūrvvadalli aramaneyiṁda śrī Rāma-
 13. dēvara amrutapaḍi yatigaḷa-bhikshe dēva-

14. ra dīptige koṭṭubaha varaha ga 4½ 3
15. rimge Bêlûra mâlegâra Chaûda-
16. ppa Basapa setṭigala bhâge-
17. ya kôṭe ya bayala ga-
18. de kaḍahu bayalalû-

Left side—

19. rimde Bêlûra mâlegâra Chaû-
20. ḍappa Basavaṁṇa-nâyakaruḡali-
21. ge yi-kôṭeya bayala gade kaḍahu
22. Bhaṇagila-bayalalu kaḍahu 1 ü-
23. bhayaṁ 2nu Śrī Râmadêvarige koṭṭa ko-
24. ḍagiyâgi Bêlûra Nâgarasaru Gu-
25. ṁḍappa-daṁṇâyaka-voḍeyara ni-
26. rūpadimda homniṁge śalavâgi ko-
27. ḍagiyâgi naḍavahaṁge koṭṭa gadde ü-
28. ra sê nabôva Nârâṇa-dêvana baraha Nâ-
29. garasara baraha yi dhammavanû Brâ-
30. hmaṇa Kshatriya Vayiśya Śûdra muṁ-
31. tâgi kiḍisidavarige śrī Vâraṇâseya-
32. li guru-mâtâ-pitrugaḷa vadhisida dô-
33. shadali hôharu || dâna-pâlanayô[r]
34. madhye dânaçhrêyônu-pâlanam dâna[t]
35. svarggam avâpnôti pâlanâd achyutam pa-
36. ḍam maṁga[la] maha śrī śrī śrī

Translation.

Be it well. On the 10th lunar day of the bright half of Bhâdrapada in the year Babudhânya, on Vaḍḍavâra, the illustrious mahârâjâdhirâja râja-paramêśvara śrī Vira Hariharamahârâya issued a nirûpa to Guṇḍappa-daṁṇâyaka, in order that he might protect the charity made by śrī Vira Bukkarâya through Teppada Nâgaṇṇa Voḍeyar:—

In place of the former payment by the palace of 4 varahas and 8 haṇas to the god śrī Râma, of the maṭha of Surêndratîrtha-śrîpâda at Bêlûr for food offerings to the god Śrī Râma, feeding of ascetics and illuminations, wet lands to the extent of 2 kaḍahus consisting of the portions of wet lands of Mâlegâra (garland-maker) Chaṇḍappa and Basappa in the rice lands adjacent to the fort at Bêlûr? including one kaḍahu in Bhaṇagilabayal [meaning of the details of the lands granted not clear] were given as *koḍagi* for the god Śrī Râma dêvaru by Nâgarasa of Bêlûr under the nirûpa of Guṇḍappa-daṁṇâyaka Voḍeyar.

Writing of Nâraṇadêva, the village accountant. Writing (signature) of Nâgarasa.

Whoever destroys this gift, whether a Brahman, Kshatriya, Vaisya or Śūdra, will incur the sin of slaying his parents in the holy Vârapâsi. Between making a gift and protecting it, protecting a gift is more meritorious than making the gift. By making a gift one goes to svarga, by protecting a gift one goes to a region from which there is no fall. Good fortune.

Note.

This inscription stone was lying buried in the land of Mr. Varadaiyangâr and discovered by him while making some improvements to his land. There is writing both on the front and a side of the stone. Above the writing in front are carved the figures of conch and discus and Râma holding a bow.

The inscription is stated to have been issued during the reign of the Vijayanagar king Harihara. From the references to his predecessor Bukkarâya and also to the ministers Teppada Nâgaṇṇa Voḍeyar and Guṇḍappa-dañṇâyaka, it is evident that this Harihara is Harihara II who ruled from 1377 to 1404. The object of the grant is to record the gift of some lands at Bêlûr for the expenses of the worship of the god Râma, and of the feeding of the ascetics in the matt of the ascetic Surêndra-tîrtha of Bêlûr in place of a money grant of 4 varahas and 8 haṇas made by the king Bukkarâya (Bukka I, 1356-1377) from his palace for the same object through his minister Teppada Nâgaṇṇa Voḍeyar. The order is addressed by the king Harihara II to his minister Guṇḍappa-dañṇâyaka and carried out by Nâgarasa of Bêlûr.

Of the persons named in the grant, Teppada Nâgaṇṇa Voḍeyar was a general under the Vijayanagar King Bukka I (*see* E. C. VI, Mudagere 25 of 1359; E. C. IX, Hoskote 93; M. A. R. 1936, p. 95, Chandâpura stone of 1360 A.D.). He had a title Khantikâra-râyara-gaṇḍa. Guṇḍappa-dañṇâyaka was an officer of Harihara II. He re-built the tower over the gateway of the Bêlûr Kêśava temple in 1397 A.D. (E. C. V, Belur 3).

Regarding the donee Surêndra-tîrtha-śrîpâda, the head of a matt at Bêlûr, very little is known. There is a small matt at Bêlûr belonging to the head of the Râghavêndrasvâmi Matt. There is however no ascetic at the matt nor is the god Kôḍaṇḍarâma enshrined therein. An ascetic of the lineage of the Râghavêndrasvâmi matt named Surêndra-tîrtha is known to have flourished in 1513 A. D. and the god worshipped in the matt is Râma with the bow (M. A. R. 1917, p. 17). But the date is too early for the present grant. No ascetic of the name of Surêndra with a matt at Bêlûr and worshipping the god Râma as the principal deity is met with so far. Hence it is not possible to find out further details about the donee Surêndra-tîrtha-śrîpâda of the present grant.

The date of the record is given as Bahudhânya-sam. Bhâdrapada śu 10. The only Bahudhânya occurring in the reign of Harihara II is the year Ś 1320 Bahudhânya. Taking this year Bhâdrapada śu 10 coincided with Thursday, 22nd

August 1398 A. D. The week-day given in the grant appears to resemble Va standing for Vaddavāra which by some is taken to be Thursday and by others as Saturday. Taking the former interpretation, the date of the grant is equivalent to Thursday, 22nd August 1398 A.D.

11

At the village Bittaravalli in the hobli of Belūr, on a viragal at the entrance of the village.

Size 2'—6"×2'—0".

Kannada language and characters.

ದೇವರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬಿಟ್ಟರವಳ್ಳಿ ಊರವಾಗಿಲ್ಲರುವ ವೀರಗಲ್ಲು.

Iನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿತ್ರಿ ಮನು [ಮ] ಹಾಮಂಡಲೇಶ್ವರಂ ದ್ವಾರಾವತಿಪೂರವರಾ
2. ದೀಶರಂ ವಾಸಂತಿಕಾದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದಂ ಸನಿವಾ
3. ರಸಿದ್ಧಿ ಗಿರುದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ ಅಸಹಾಯಶೂ
4. ರ ಪ್ರತಾಪಹೋಸ್ಯಣವೀರಬಲ್ಲಾಳಭೂಪತಿ ಕುಜುಗೋಡ

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

5. ಕೋಟೆಯ ಕೊಂಡಲ್ಲ ಬಿಟ್ಟರಹಳ್ಳಿಯ ಬಿಟ್ಟದೇವನಮೇಗಾಹಿನಲೆಂಕ ಬಿ
6. ಟ್ತಯನ ಮಗ ಲೆಂಕ ಮಾಚೆಯನ ಮಗ ಬಳ್ಳಿಗಾವೆಯಬಂಮೆಯನ
7. ಮಗ ಕೂಸರಾಮಯ ಸಕ ವರ್ತದ ೨೦೨೭ನೆಯ ಅನಂದ ಶಂವತ್ಸರ
8. ದ ಭಾದ್ರಪದ ಸುದ್ಧ ಪಾಡಿವಸುಕ್ರವಾರದಂದು ಕೂಸರಾಮೆಯಂಗೇ
9. ಅವನಂಣ ಲೆಂಕನೋಮೆಯ ನಿಲಿಸಿದ ಕಲ್ಲು || ನಮಶಿವಾಯ

Transliteration.

I—

1. svasti śrīmanu [ma] hāmaṇḍalēśvaraṁ Dvārāvatī-pūravara-
2. dhīśaraṁ Vāsantikā-dēvi-labdhā-vara-prasādaṁ Sanivā-
3. ra-siddhi giru-durga-malla chaladaṁka-Rāma asahāya-sū-
4. ra Pratāpa Hosyana-Vira Ballāḷa-bhūpati Kurugōḍa-

II—

5. kōṭeya koṇḍalli Bittarahalliya Bittidēvana mēgāhina leṁka Bi-
6. tṭayana maga Lemka Mācheyana maga Balligāveya Bammeyana
7. maga Kūsarāmaya Sakavarśada 2027 neya Ānanda-sampvatsara-
8. da Bhādrapada suddha pāḍiva Sukravāradamdu Kūsarāmeyamge
9. avanamṇa Lemka-Sōmeya nilisida kalluḥ nama Śivāya

Translation.

Be it well. When the illustrious mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvatī, obtainer of boons from Vāsantikādēvi, Śanivārasiddhī,

giridurgamalla, a Râma in moving battle, unassisted hero, Pratâpa Hosyâna Vira Ballâlabhûpati captured the fort of Kurugôḍ :—

Kûsa Râmayya, son of Bammeya of Balligâve, who was the son of Lenka (personal attendant) Mâcheya, son of Lenka Biṭṭaya, body-guard (mêgâhina-lemka) of Biṭṭidêva :—

On Friday the 1st lunar day of the bright half of Bhâdrapada in the year Ânanda, Śaka year 2027 (?) Lenka Sômeya, elder brother of Kûsa Râmeya set up this stone for Kûsa Râmeya : salutation to Śiva.

Note.

This records the death of a warrior named Kûsa Râmeya, descendant of Lenka Biṭṭaya, who belonged to the bodyguard of the Hoysala king Vishṇuvardhana, on the occasion of the capture of the fort of Kurugôḍ by the Hoysala king Ballâḷa II. The present viragal is said to have been set up by the elder brother of the deceased warrior. The words expressing the death of Kûsa Râmeya are omitted in the record though the meaning intended is quite clear.

Regarding the date of the death of the warrior, the viragal has the date Ś 2027 Ânanda sam. Bhâdra. śu. 1 Friday. The last figure 7 is not quite clear. The date however is quite wrong. The king in whose reign the event recorded took place is named Hoysala Ballâḷa who took the fort of Kurugôḍ. It is known that this fort was captured by Ballâḷa II in the year Ânanda on the 1st lunar day of the bright half of Bhâdrapada, the year Ânanda being regarded as equivalent to 1194 A.D. (see E.C. V, Belur 204 and Arsikere 5 of 1194 A.D.). The Śaka year given in one of these records is 1117. In the present viragal also the same figure 1117 ought to have been incised, but the engraver seems to have made a mistake and written 2027. Taking the year Ś 1117 Ânanda, Bhâdrapada śu. 1 corresponds to Thursday, 18th August 1194, if we take the lunar month and Friday, 16th September 1194, if we take the solar month corresponding. The latter was probably the date intended as the week day given is Friday. Hence the date of this viragal may be regarded as equivalent to Friday, 16th September 1194 A.D.

Kurugôḍ is a place in the Bellâri District and is referred to in several inscriptions. This is one of the instances of viragals set up in the native places of the warriors slain in battle, though the field of battle was far away.

12

At the village Hiri Garje in Arehalli hobli, on a viragal near the Guṇḍabrahma shrine.

Size 2'—6" × 1'—3".

Kannada language and characters.

ಅರೇಕಳ್ಳಿ ಹೋಬಳಿ ಹಿರೇಗರ್ಜೆ ಗ್ರಾಮದ ಗುಂಡ್ಲುಪ್ಪು ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಇರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1¼'.

Iನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

1. ತ್ರೀನಕ ವರುಷ ಗ್ರಂಥನೆಯ ವೆಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗು
2. ನ ದಂದು
3.
4. ಹಿರಿಯ ಗರ್ಜೆಯ ತುಳುವಮಗುಚ್ಚಿ
5. ರದು ಯಲು

IIನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

6. ದು ಹಲರಂ ಕೊಂದು ಸುರಲೋಕಕ್ಕೆ ಸಂದ ಅತ
7. ನ ತಂಮ ರ ಗಲ ನಿಲಿಸಿದ

Note.

This inscription is full of lacunæ as several letters are quite worn out and are illegible. It seems to record the heroism of a warrior in protecting the cattle of the village Hiriya Garje against robbers and his death while fighting. A younger brother of the deceased warrior is said to have set up the viragal. It is dated in Ś 1209 Vyaya sam, Phālguna corresponding to February 1287 A.D. No king is named in the record.

13

At the village Halebid in the hobli of Halebid, on a pillar in the south-eastern corner of the navaranga in the Hoysalēśvara temple.

Kannada language and characters.

ದೇವಯ್ಯ ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಹೊಯ್ಸಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಅಗ್ನೇಯ ಮೂಲೆಯ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಹೇಮಚಂದಿಯ
2. ಚಯತ್ರ ಮಸದಲಿ ಚರಿಚರಿಹಳಿ
3. ಯ ಗಾಣಗರ ಚಿನಿಸೆಯ ಮಗನು
4. ಸುರಿಸೆಯರು ಹೊಯ್ಸಲೇಶ್ವರ
5. ದೇವಾರಿಗೆ ಸುಂಣಕ ಕೊಡದು ಯೆರ
6. ಡು ಹೊನು

Note.

This short inscription in the Hoysalēśvara temple records the gift of two *hons* by Surisetṭi, son of Chennisetṭi, an oil monger of the village Chāṭṭichāṭṭihallī (same as Chatchaṭṭhallī near Halebid) for the whitewashing of the Hoysalēśvara temple (Hoysalēśvara temple). The donation is said to have been made in the month of Chaitra in the year Hēvilāmbi. It is not dated in the Śaka era.

The characters seem to belong to the close of the 13th or the beginning of the 14th century A.D.

14

At the village Halebid in the hobli of Halebid, on a slab in the ceiling of the navaraṅga of the Kariyamma temple.

Size 8' × 2' — 6".

Kannada language and characters.

ದೇವರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದ ಊರ ಬಾಗಿಲ ಮೇಲ್ಮಾವಣೆಯಲ್ಲಿದ್ದ ಕಲ್ಲು.

(ಈಗ ಕರಿಯಮ್ಮನ ಗುಡಿಯ ನವರಂಗದ ಮೇಲ್ಮಾವಣೆಗೆ ಹಾಕಿದ್ದಾರೆ).

I ಪಟ್ಟಿಯಲ್ಲಿ—

1. ನಮಶ್ಚುಂಗ ಶಿರಶ್ಚುಂಗ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ನಂ
[ಭವೆ]
2. ಸ್ವಸ್ತಿ ನಮದ್ಗಿತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾ ಮಂಡಲೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾ
3. ವಾಸಂತಿಕಾ ದೇವೀಲುಬ್ಧವ [ರ] ಪ್ರಸಾದಂ ಮ್ಯ [ಗ] ಮದಾಮೋದಂ ಚೋಳರಾಜ್ಯ
ಮಂಡಲಕ
4. ದೇವಕಾಕು ರಿಪುಗಜ ಗಂಡದೇರುಂಡ ಮಲೆಪರೊಳು ಗಂಡನು ಮನಿಪ ಶ್ರೀಮನು ಮಹಾ
ಮಂಡಲೇಶ್ವರ
5. ತಳಕಾಡು ಗಂಗವಾಡಿ ನೋಳಂಬವಾಡಿ ಬನವನೆ ಹಾನುಂಗಲು ಹಲಸಿಗೆ ಬೆಳ್ಳಲಂಗೊಂಡ ಭುಜಬಳವೀ

II ಪಟ್ಟಿಯಲ್ಲಿ—

6. ರ ಗಂಗ ಸನಿವಾರ ನಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ್ ಸಹಾಯ ಸೂರ ನಿಸ್ಸಂಕ ಪ್ರತಾಪ
ಹೊಯ್ಸಳ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರಸರು
7. ಮುರಾರಿ ಕೇಸವ ನಾರಸಿಂಗನ ಮೇಲೆತ್ತಿ ನಡೆದು ಹದಡೆಯ ಕುಪ್ಪದಲ ಬೀಡಿಟ್ಟು ನಡೆದಲ್ಲ ಶ್ರೀವೀರ
ಬಲ್ಲಾಳು ದೇವರು ಮುಂ
8. ಗುಡಿಯಂ ದೇವನಲು ಸಕವರ್ತ ೧೦೧೦ನೆಯ ಸವುಮ್ಯ ಸಂವತ್ಸರದ ಅತ್ತೀಜನು ೨೦ || ಸ್ವ[ಸ್ತಿ] ಶ್ರೀ
9. ಮತುವಾರುವ ಸಾಹಣದೆ ರಾಜಪುತ್ರ ಸಾಹಣಗಳಧಿಪಾಲಕ
10. ಕಟಕದ ಗೋವ ತುರೆಯ ರೇವಂತ ಸುಳ ಪಂಚಾನನ ಅಧಿವರಾರೂಢ

III ಪಟ್ಟಿಯಲ್ಲಿ—

11. ರೇವನ್ತ ಮಚರಿಪ್ಪ ಸಾಹಣಗಳಿಗೆದೆಯ ಗೊಂಟ ಮಚ್ಚರಿಪರಾಯಸಾಹಣಗಳ ಮೊಗದ ಬಿರು
12. ದ ರಾಯ ಸಾಹಣಗಳ ಬೆಂನ ಚಂಮುಟಗೆ ಬಿರುದ ಮಣಿಕಳಿಕೆ ಕಲಿಗಳಂಕುನಂ ತ್ಯಾಗದಲು ಖಣಂ
13. ಭೋಗದಲು ಇಂದ್ರಂ ಸತ್ಯದಲು ಹರಿಶ್ಚಂದ್ರಂ ಸಾಹನದಲು ಸಹಸ್ರಾರ್ಜುನಂ ಗೀತನಿತ್ಯವಾ
14. ದ್ಯಾಪರಿಣತ ವಿನೋದಂ ಗೋತ್ರ ಪವಿತ್ರಂ ಸಾಮ ನಿಧಾನಂ ಅರ್ಪಿಜನ ಚಂತಾಮಣ ಅರ್ಪಿಜನಕ
15. ಲ್ಪದ್ರುಮಂ ಧಯರೋಢಧದುರ್ಲ್ಪಧಂ ಸುಜನೆಯ್ಯಮೇರು ಆಳಂ ಕಂಡು ಕೀಳಂ ಹೊದಿವರಾಯ

IV ಪಟ್ಟಿಯಲ್ಲಿ—

16. ಸಾಹಣಗಳ ಹೆಂಡತಿ ಗಂಡ ಯೊಡ್ಡಂ ಕಂಡು ಸುತ್ತಂ ಬಳಸುವ ಜಂಗುಳ ಸಾಹಣ ಹೆಂಡತಿ ಗಂಡ
ಗಂಡಪೆಂಡಾರಂ ಶ್ರೀಬಳ್ಳೇಶ್ವರ

17. ದೇವರ ವಿಜೃಂಭ ಶ್ರೀಪಾದಾರಾಧಕಂ ಪರ ಬಳಸಾಧಕಂ ನಾಮಾದಿ ಪ್ರಸನ್ನಿ ಸಹಿತಂ ಶ್ರೀಮತು ಬಳ
ಚುರೈ ದುಜಬಳ ಚಕ್ರವ
18. ವಿಜೃಂಭ ಗಂಡ ಪೆಂಡಾರದ ಚೆನಕಾಳಮನಾಹಣ್ ಮೇಗಣ
ಗೆಜೆಯಲು ದೇವಂ ಬಿಟ್ಟಿರಲು ತಾನ್ಮಂ
19. ತೆನ ಕೊಂಡು ಹೊಳೆ ತನಿಕಂ ನಡೆದು ಗೌರಿಯ ಮಲ್ಲ ಅನಗರ ಗಳಂ
ಕಡಿಬಂ
20. ಡ ದ್ವ ಸಾಹಣ್ ಚೆಂಡೆಯ ಕುನ್ನಮ ಸಾಹಣ್ ಮಾಯ್ಯಪ್ಪಿಯನು

Note.

The slab containing this viragal inscription was originally built into the ceiling of the old entrance gateway of Halebid and the record was noticed in M. A. R. 1917, p. 45, by Mr. Narasimbachar. On the demolition of the gateway, the slab was removed to its present place.

It belongs to the reign of the Hoysala king Ballāla II. It begins with the usual stanza in praise of the god Śaṁbhu and next gives the royal epithets applied to Ballāla II:—obtainer of the hand of five musical instruments, mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvati, obtainer of boons from Vāsantikādēvi, delighter in musk, plunderer of the Chōla army, hunter of maṇḍalikas, gaṇḍabhēruṇḍa to the elephants his enemies, champion over the Malepas, capturer of Taḷakāḍu, Gangavāḍi, Nolamba-vāḍi, Banavase, Hānṅgal, Halasiḡe and Belvala, bhujabala-vīra-gaṅga, Śaṁivāra-siddhi, girīdurgamalla, a Rāma in battle, unassisted hero, nissanka pratāpa-Hoysala śrī Viraballāḷadēvarasar:—

The king Ballāla II is stated to have marched against Murāri Kēśava Nārasinga encamped at Haḍaḍeya-Kuppa and ordered the van of the army to attack the enemy. What happened next is not very clear. A general named Chenna Kāḷama-Sāhaṇi is next mentioned with a string of titles, *kaṭakada gōva* (protector of his camp), a Rēvanta in horsemanship, a peg to the chest of envious royal sāhaṇis, a whip to the back of the titled royal sāhaṇis, a lion for spearmen, a jewel among the titled, an elephant goad to warriors, a Karna in liberality, an Indra in the enjoyment of pleasures, a Harischandra in truth, a Sahasrārjuna in bravery, delighter in music and dancing, purifier of his race, treasure of peace, a Chintāmaṇi stone to suplicants, a Kalpa tree to suplicants, not given to fear or greed, the sole Méru to good people, husband of the wives of royal sāhaṇis who on seeing a warrior take to flight, husband of the wives of sāhaṇis who on seeing an army move round about, gaṇḍa peṇḍāra, worshipper of the holy feet of the god Ballēśvara, destroyer of hostile troops, etc.

The warrior Chenna Kāḷama Sāhaṇi is called gaṇḍa-peṇḍāra and this title is given in line 18 after the name Bijjala, the Kāḷachurya king. There are some lacunæ after the name Bijjala. Whether Chenna Kāḷama Sāhaṇi had been a subordinate of the Kāḷachurya king Bijjala and fought against Ballāla II in this battle (see M. A. R.

1917, p. 45) or whether he was a subordinate of Ballâla II, cannot be determined. Anyway his valour is highly extolled. He is said, on finding King Ballâla encamped at Méganagere, (a tank higher up?), to have marched forward up to the river (not named: probably the Tungabhadra river or Haridra river is meant as they are not very far off from Hadaḍi a village in Davangere Taluk) and fought bravely along with (or opposed to) Gauriyamalla (or Śauryamalla?), Chandeya, Kunnama Sāhani and Māyyajīya. The inscription is incomplete as the record stops after this. Probably the rest of the inscription slab was broken up and removed elsewhere.

The date of the battle is given as Ś 1111 Saunya sam. Āsviyuja su. 2 corresponding to 13th September 1189 A.D. Nothing is known from other inscriptions regarding Murāri Kēśava or Chenna Kālāma Sāhani. The mention of Bijjala in the inscription seems to indicate that Chenna Kālāma Sāhani was once serving under him. At the time of the inscription, however, Bijjala was not living.

KOLAR DISTRICT.

15

KOLAR TALUK.

At the village Sômenahalli in the hobli of Vokkalêri, on a boulder to the east of the village.

Size 5' × 3'.

Kannada language and characters.

ಕೋರಾರ ತಾಲ್ಲೂಕು ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಜರೆ ಸೋಮನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಹುಟ್ಟು ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 5' × 3'.

1. ಂ ಸ್ವಸ್ತಿಶ್ರೀ [ಜ] ಯಾ ಬುದಯಶಾಲಿವಾಹನಶಬಾಬ್ಬುದಯ ೧೬೬೮
2. ನೆ ಅಕ್ಷಯ ಸಂವತ್ಸರ ವೈಶಾಖ ಶು ೧೦ಲು ಶ್ರೀಮ
3. ತು ವಕ್ಕಲೇರಿ ಚಂನಂಣನವರು ಮುಡಕಜಾಲತಂಮ
4. ಯ್ಯಕೊಮಾರಗೋಪಯ್ಯಗೆ ಬರೆತಿಕ್ಕೊಟ ಉರ ಕೊಡಿಗೆ
5. ಶ್ಯಾನನ ಪಯಂಗಲಸಂವತ್ಸರದಲ್ಲಿ ಅಲಹಳಬೇಡರು
6. ರಾಚಕಾರ್ಯವಂ ಮಾರಾಂಡಹಳಿ ಲೂಟಿಮಾಡಿಕೊಂಡುಹೋ
7. ಗುವಾಗ ಜಗಳದಲಿ ನಿಂತತಂಮ ಹನುಮನು ಪುನುಮಾರಿಹ
8. ತನಾಗಿ ನೆತರಗೊಡಗಿಹಾಕಿಕೊಟದು ಕೋಲಾಲರಾಜಧಾನಿಗೇಸಲು
9. ವ ವಕ್ಕಲೇರಿಹೋಬಳಿಕನಬೇವಳಗಿ ಮಾರಾಂಡಹಳಿಬಳಿಯ ಹೊ

10. ಲ ೨||ಂ ಹತುಕೊಳಗದಗದೆಯಂ ಕಂಬಮಲುಹೊಲ ೧೨ಭ ?
11. ನೆತ್ತರಗೊಡಿಗೆಹಾಕಿ
12. ಕೊಟಿಯದೆ
13. ಡುಯದೆ ದಾಯ ಮಂನೈಕವುಲೆಕಾಣಕೆನಿನಯ ಗ ೨||ಂಆಯ
14. ದುಹೊಂನುಭೂಮಿನಿವರುವ ? ವೈತಿತುಕೊಂಡು ನುಬದ
15. ಲು ಯಹುದು ಯೀಶಾಸನ ಕಂಕಂಣ
16. ಬರತಿಥ ವಕಲೇರಿಕುಲಕರ್ಣಗುಮಾನ

Note.

This is an instance of the grant of *nettaru-kodage* (*lit.* grant of land for shedding the blood). This was given away to warriors who fought in defence of their country or village.

The present record is dated Ś 1668 Akshaya sam. Vaiśākha Śu 10 corresponding to April 19, 1746 and registers the gift of two plots of land of the annual revenue of 5 hons situated near the village Mārāṇḍahalli in Vakkalēri hobli belonging to the kingdom of Kōḷāla (Kōlār). This grant was made by Channappa of Vakkalēri in favour of Gōpaya, son of Tammayya of Mudakajāla village. He had to pay however a quit-rent of 2½ varahas in lieu of all taxes and imposts. The object of the grant was to recognise the services of his younger brother Hanuma who fought against the Bēḍas of Ālahalli village when they came to plunder the village Mārāṇḍahalli on behalf of some ruler (rājakārya). Hanuma lost his life in the encounter in the year Paingāḷa, i.e., 1737 A.D., 9 years earlier and the grant of land was now made for his relative as compensation.

The writer of the grant is named Kankappa, clerk under the kulakarṇi of Vakkalēri.

16

On a stone in the plantation of the deserted village Dēvalāpura in the same hobli of Vakkalēri.

Size 8'—6" × 3'—6".

Kannaḍa language and characters.

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ದೇವರಾಕ್ ದೇವರಾವುರದ ವ್ಲಾಂಚೀಪ್ಪನ್ನಿಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 8½' × 3½'.

1. ಂ ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ
2. ಂ ಶಾಲಿವಾಹನ ಶಕವರುಷಂಗಳು ೧೪೭೯ನೆಯ
3. ಂ ನಳನಂವತ್ಸರದ ಅಷಾಢ ಶುದ್ಧ ೪ಲು ಶ್ರೀಮನ್ಮಹಾರಾ
4. ಂ ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೂರ್ವಪ
5. ಂ ಶ್ರೀಮ ಚತುಸ್ತಮುದ್ರಾದೀಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರಸದಾ

6. ಂ ಶಿವರಾಯಮಹಾರಾಯರು ಪ್ರಿಧ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಿರ
7. ಂ ಲು ರಾಮರಾಜಯ್ಯನವರ ಧರ್ಮ
8. ಂ ದೇವರಾಪುರದಲ್ಲು ಶ್ರೀ ಮಾರ್ಕಂಡೇಶ್ವರ ದೇವರ ಅಮೃತಪಡಿ
9. ಂ ನೈವೇದ್ಯ ದೀಪಾರಾಧನೆಗೆ ದಿರಾವರಬಾನವೊಡೆಯ
10. ಂ ರ ಕಾರ್ಯಕರ್ತರಾದ ಶಿತಾಪಖಾನವಡೆಯರು ಕೊ
11. ಂ ಟಢರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಚೇಲೂರಚಾವಡಿಗೆ
12. ಂ ಸಲುವ ಯೆಮ್ಮನಾಡೊಳಗಣ ದಿರಾವರಬಾನವಡೆಯರ ಕಾ
13. ಯ್ಯಕೇರ್ತರಾದ ಶಿತಾಪಕಮಲುಕವೊಡೆಯರ ನಾಯಕತನಕೆ
14. ಸಲುವ ಕೊಳಾಲರಾಜ್ಯದ ಪೊಕ್ಕಲಹೇಳಿಯ ಮಾರ್ಕಂಡೇಶ್ವರದೇ
15. ಪರಪುರದ ಸಂತೆಯನು ಶ್ರೀಮಾರ್ಕಂಡೇಶ್ವರದೇವರ ಅಮೃತಪಡಿ
16. ನೈವೇದ್ಯದೀಪಾರಾಧನೆಗೆ ಶಿತಾಪಕಮಲುಕವೊಡೆಯರು ದಿರಾ
17. ವರ ಬಾನನವರಿಗೆ ಪುಂಜ್ಯವಾಗಬೇಕೆಂದುಸಹಿರಂ
18. ಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಪುಂಜ್ಯಕಾಲದಲ್ಲೂಮಾರ್ಕಂಡೇ
19. ಶ್ವರದೇವರ ಸಂನಿಧಿಯಲು ಧಾರೆಯನೆಹೆದುಕೊಟ್ಟಿಲು ಯ
20. ದರಸಾಪ್ಪವನೂ ಸರ್ವಮಾನ್ಯವಾಗಿ ಮಾರ್ಕಂಡೇಶ್ವರದೇ
21. ಪರಅಮೃತಪಡಿಗೆ ಶಿತಾಪಕಮಲುಕವಡೆಯ
22. ರು ಧಾರೆಯನೆಹೆದು ಕೊಟ್ಟವಾಗಿ ಶ್ರೀಮಾರ್ಕಂಡೇಶ್ವರದೇವ
23. ರಿಗೆ ಆಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿಯಾಗಿ ಶ್ರಿವಾ
24. ಚಕದಲೂ ಧಾರೆಯನೆಹೆದು ಕೊಟ್ಟ ಶಿರಾಶಾಸನ ಯೀಧರ್ಮ
25. ಆರುಕಿಡ್ವಿದೆಯು ಗಂಗೆಯತಡಿಯಲು ಗೋವ್ರಾಹ್ಮರಕೊಂದಪಾ
26. ಪಕ್ಕಿಹೋಹರು ವಾರಣಾಸಿಯಲ್ಲಿ ತಂಮ ತಂದೆವಧಿಶಿದ ದೋಷಕ್ಕೆಹೋಹ
27.
28. ನಯೋರ್ಮಘ್ಯ ದಾನಾಚ್ಛ್ರೀಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
29. ಪಾಲನಾದಚ್ಛ್ರತಂಪದಂ||ಸ್ತದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ
30. ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ತದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್
31. ಸ್ತದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತ ವನುಂಧರಾ
32. ವಿಷ್ಣಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ
33. ಯೀಧರ್ಮಕ್ಕೆ ಅವನಾನೊಬ್ಬ ತಪ್ಪಿದವ
34. ಕತ್ತೆಕುದುರೆಗಳ ಮೈದುನ ಮಾಡಿದ ದೋಷಕ್ಕೆ
35.

Note.

This record belongs to the reign of the Vijayanagar king Sadâśivarâya when Râmarâya was actually governing the empire. It registers the gift of the income from the *santhe* or fair at Mârkaṇḍêśvarapura belonging to Vakkalêri (Vakkalahêri village) situated in Kôlâlârâjya (Kolar Kingdom) made by Sitâpaka Maluka Voḍeyar agent of Dilâvara Khâna Vaḍeyar, governor of Yemmenâḍ belonging to Chêlûr châvaḍi

for the merit of Dilāvara Khāna. The grant was made for the food offerings and illuminations in the temple of the god Mārkaṇḍēśvara at the village Dēvalāpura. The usual imprecations conclude the grant.

The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer Dilāvara Khān for the merit of the latter. The actual donor Sitāpaka Maluka Vodeyar called also Sitāpakhāna Vadeyar seems to have been a Mussalman. Some Mussalman Officers were employed by the Late Vijayanagar Kings. Among them were Dilāvar Khān and Rustumji Khān. In the reign of Sadāśiva Rāya, these Officers made grants to Hindu Temples and Priests (*see* E. C. X, Kolar 147, and M.A.R. 1930, p. 159).

The date of the grant is given as Ś 1479 Nāḷa sam. Āśhāḍha śu 4 which corresponds to 11th June 1556 A. D.

17

MALUR TALUK.

At Bellūr in the Narasāpur hobli, writing round the garuḍagamba pillar of Rāma temple.

Kannada language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ಬೆಳ್ಳೂರು ರಾಮದೇವರ ದೇವಸ್ಥಾನದ ಗರುಡಗಂಬದ ಸುತ್ತಲೂ ಬರೆದಿರುವುದು.

1. , ವಾಣರಾಸಿ ಬಳಗಿದೇವರಾಣಿಯರ ಮಲ್ಲಪ್ಪಗಳು ಮಾಡ್ತಿದ್ದ ಧರ್ಮ.

Note.

This short inscription records a gift, evidently the setting up of the above garuḍagamba pillar by Mallappa, (son or subordinate) of Vāṇarāsi Baḷegidēva Rāṇe.

No date is given. A Baḷugidēva Rāṇeya, subordinate of the Sēvūṇa king Rāmachandra is referred to in a record of 1275 A. D. (M.A.R. 1911, p. 42). The characters of the present record seem to belong to the 18th century and hence Vāṇarāsi Baḷegi Dēva Rāṇe of the present record may not be the same as Baḷugidēva Rāṇeya referred to above.

18

BAGEPALLI TALUK.

At the village Dévaraguḍipalli in the hobli of Bāgepalli, on a boulder to the south of the Tirumala temple.

Telugu language and characters.

ಬಾಗೆಪಲ್ಲಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಜೋಬಳಿ ದೇವರಗುಡಿಪಲ್ಲಿ ಗ್ರಾಮದ ತಿರುಮಲ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟು ಬಂಡೆಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಶುಭಮಸ್ತು ಶ್ರೀಜಯದ್ವಾದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಂಬುಲು ೧೪೭೮ ಅಗುನೆಟ ಪರಾಧವನಂವತ್ಸರ ಕಾರ್ತಿಕ ಬಹುಳ ೭ರೊ ಶ್ರೀಮನ್ನ ಹಾರಾಪಾಧಿರಾಜ

2. ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರಸದಾಸಿವ ದೇವಮಹಾರಾಯಲುಗಾರು ವಿಜಯನಗರ
ಯಂದು ಸ್ಥಿರ
3. ಪುತಿವಿಸಾಂದ್ರಾಜ್ಯ ಸೆಯುಚುಂನುಂಡಗಾನು ರಾಯಲ(?) ಅನತಿಮುರೋನು ಶ್ರೀಮನ್ನಹಾಮಂಡ
ರೇಶ್ವರ ರಾಮರಾಜುದೇವ
4.
ಸಾಸನಂ ತಿರುಮಲದೇವರಿಕ.

Note.

This record belongs to the reign of the Vijayanagar king Sadâśivarâya when the Mahâmandalâśvara Râmarâja was ruling the kingdom under the orders of Sadâśiva. It records some gift of land for the Tirumaladêva temple. The details of the grant made are lost owing to lacunæ in line 4. The date of the record is given as Ś 1468-Parâbhava sam. Kar. ba. 7 corresponding to 14th November 1546 A. D.

19

BOWRINGPET TALUK.

At the village Maḍivāla in the hobli of Kyâsamballi, on a viragal in the land of Pûjâri Gaṇṭegaṇḍa.

Size 6' × 4'—3".

Kannada language and characters.

ದೊರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು ಕ್ಯಾನಂಬಳ್ಳಿ ಹೋಬಳಿ ಮಡಿವಾಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪೂರ್ವಾರಿ ಗಂಟೆಗೌಡನ
ಹೊಲದಲ್ಲರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6' × 4½'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀನಮದಿಗತ ಪಷ್ಪಾಮ
2. ಹಾ ಶಬ್ದ ಪಲ್ಲವಾ
3. ಸ್ವಯ ಶ್ರೀ ಪ್ರ [ದಿ] ವಿವ
4. ಲ್ಲದ ಪಲ್ಲವಕು
5. ಲ ತಿಲಕೈಯ್ಯವಾ
6. ಕೃ ಶ್ರೀಮದಿಹುವ
7. ನೊಂಬ ಪಟ್ಟಂಗಟ್ಟಿ
8. ದ ಇಪ್ಪತ್ತೇಳನೇ
9. ವರಿಪದನ್ನ ಕೆನ
10. ಂಬಳದ ಬಣಕ
11. ಮೆಣ್ಣೆಗವುಣ್ಣ
12. ತಹುಗಳ್ಳಿ ?
13. ವಂದು ವಿನಿಳಿವುಟ್ಟಿ ? ಕದಿನತ್ತು ಸ್ವಗ್ಗಿಯದಂ

Transliteration.

1. svasti śrī samadhigata-pañcha-ma-
2. hāśabda Pallavā-
3. nvaya śrī pri [thi] vi-va-
4. llabha Pallava-ku-
5. latilakaiykavā-
6. kya śrīmad Irīva-
7. Nolamba paṭṭaṅgaṭṭi-
8. da ippattēlane
9. varishadandu Kesa-
10. ṁbaḷada Baṇaka-
11. meṇḍi gavuṇḍa
12. tarugaḷgeḷgi-
13. vaṁḍu viniḷivuṭṭi kaḍi sattu svarggiyadam.

Translation.

Be it well. In the 27th year of the installation of the illustrious obtainer of the five great sounds, descendant of the Pallava lineage, lord of the earth, ornament to the Pallava race, keeper of his word, Irīva Nolamba :—Baṇakameṇḍigavuṇḍa of Kesambaḷa, fought during a raid on cattle, died and attained heaven.

Note.

This is a vīragal record describing the prowess of a warrior named Baṇakameṇḍigavuṇḍa of Kesambaḷa (same as the village Kyāsamballi) in the 27th regnal year of the Nolamba king Irīva Nolamba. It is not dated in any era. Irīva Nolamba flourished about Ś 873 (951 A. D.). [E. C. X, Chintāmaṇi 49].

20

GUDIBANDE SUB-TALUK.

Chōḷiṣeṭṭipalli grant of Dēvarāya II dated Ś 1351 in the possession of the Shanubhog of Chōḷēnahalli : 2 plates : No seal : [Plate XXIII—1, 2, 3].

Nandi Nāgari Characters : Sanskrit language.

ಗುಡಿಬಂಡೆ ಸಹ ತಾ | ಚೋಳೇನಹಳ್ಳಿ ಶ್ಯಾನುಭೋಗರಿಂದ ಹಾಜರಾದಲ್ಲು ತಾಮ್ರಶಾಸನ.

2 ಹಲಗೆಗಳು; ಉಂಗುರ ಮುದ್ರೆ ಇಲ್ಲ.

I A—

1. ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಪ್ಪಾದಂಡಃ ಸ್ವ ಪಾತುವಃ | ಹಮಾದ್ರಿ
2. ಕಲತಾ ಯತ್ರ ಧಾತ್ರೀಚ್ಯ[ತ್ರ] ಶ್ರೀಯಂ ದಧಾ | ಹೇರಂಬಾಯನಮ
3. ಸ್ತಸ್ತಯದ್ಧಂಡ ಗೃಹಮೇಧಿನಾಂ | ಮಧುವ್ರತಾನಾಂ ನಗೀ
4. ತಮೌಬರೀ ಭವತಿ ತ್ರಯೀ | ನದಾಂಹ್ಲಾದ ನಿಧೇರಿಂದೋ ಸಂತಾನೇ

5. ಯದು ಶೃಂಗೇ | ಅಧೂದಾಶ್ಚಿರ್ಯುಮಾಧುರ್ಯು ವಸುಧಾಯಾ ತಪಃ ಪಲಂ |
6. ಸಂಗಮೋ ನಾಮ ರಾಜಾಧೂತಾಽರಧೂತೇ ತದನ್ವಯೇ | ರೇಚೇ ಯಸ್ಯಯತಃ ಶಿ
7. ಛೋ ಸರಣೀವ ಸುರಾಪಗಾ | ಸವರತ್ತನಿಧತಯಾ ಸಮ್ರಾಡಾನೀ
8. ತ್ತನೂಭುವಾನು | ಮಧ್ಯ ಬುಕ್ತಮಹೀಪಾರೋ ಮಣೀನಾಮಿವ
9. ಕೌಸ್ತುಭಃ | ತಸ್ಯ ಗೌರಾಂಬಿಕಾಜಾನೇತನಯೋ ಭೂದ್ಗುಣೋಸ್ವಿತ
10. ಹಾರಗಾರಯತಃ ಪೂರಹಾರೀಹರಿಹರತ್ವರಃ | ಯತ್ಪೋಡತ
11. ಮಹಾದಾನ ಯತಶಾ ದಿಗ್ವಿಹಾರಿಣಾ | ಭೂಯಸಾಮಭವನ್ನಾಲಂ
12. ಭುವನಾನಿ ಚತುರ್ದಶ | ಪ್ರತಾಪ ದೇವರಾಜಾತ್ಯ ಪುತ್ರೋಭೂತಭುವಿವಿಶ್ರತ |
13. ಪ್ರಮೋದ ಇವ ಮೂತ್ತಾಯಃ ಪ್ರಜಾನಾಂ ಸ್ವೈಗುಣೈರಭೂತ | ಪ್ರತಾರ್ಥಸಮಿ
14. ಛೋಭುತ್ಯಾ ಪ್ರತಾಪಾಗ್ನಿರಣಾಂಗಣ | ವಿಜಿತೋ ಯೇನ ವೀರೇಣ ವಿಜಯಃ
15. ಶ್ರೀಕರಗ್ರಹಃ | ತಸ್ಯ ದೇವಾಂಬಿಕಾಜಾನೇತನಯೋ ವಿನಯೋನ್ನತಃ | ವಿ
16. ದ್ಯಾನಿಧಿರ್ವಿಶೇಷಜ್ಞೋ ವೀರೋ ವಿಜಯಭೂಪತಿಃ | ದಯಾಂನಿಧೇರ ಭೂತ್ತ
17. ನ್ಯ ದೇವೀ ನಾರಾಯಣಾಂಬಿಕಾ | ಶಾರೇರಿವ ಮಹಾಲಕ್ಷ್ಮೀ ಶಂಕರ ಸ್ವೈವ ಪಾ
18. ವರ್ತೀ | ಪುತ್ರರೂಪಂ ತಯಾಶ್ಲಾಘ್ಯಂ ಪೂರ್ವಜನ್ಯ ತಪಃಪಲಂ | ದೇವರಾಯ
19. ಮಹೀಪಾರೋ ದಾತಾದೀವ್ಯತಿ ಭೂತಲೆ | ವದಾನ್ಯತಿಲಕಃ ಸೋಯಂ ದೇ
20. ವರಾಚೋ ಮಹಾನ್ಯಪಃ ಶಾಕೇವರ್ಷಗಣೇ ಚಂದ್ರದಾಣಾಗ್ನಿ
21. ಶಶಿಮಿಹಿ | ಶೌಮ್ಯಾಪ್ತೇ ವತ್ಸರೇ ಶುದ್ಧೇ ಮಾಶಿ ದಾದ್ರವದೇ
22. ಶುಭೇ ಶುಚಾಪಕ್ಷೇ ಪಂಚದಶ್ಯಾಂ ನಕ್ಷತ್ರೇಶನ್ಯವಾಸಲೆ | ಸೋಮೋ
23. ಪರಾಗತಃ ಪುಂಜ್ಯೋಕಾಲೇ ಧರ್ಮಾಧ್ಯಮರ್ಮವಿತ್ | ತುಂಗಭ
24. ದ್ರಾ ತಟೇಪುಂಜ್ಯೇ ವಿರುಪಾಕ್ಷಸ್ಯ ಸಂನಿಧಿ | ಹೆನುಗುಂಡ ಪುರಿ ರಾ
25. ಜ್ಯ ರೊದ್ದ ದೇಶೇ ಪ್ರಹಾಂಗತೆ | ತುಂಭೆಕಲ್ಪಾಪ್ಯತಾಂಪ್ರಾಪ್ತೆ ಸ್ಥಲೆ

II A—

26. ಸ್ಥಿತಿಮುಹೇಯುಷೀ | ಖ್ಯಾತಂಗ್ರಾಮಂ ಚೋಲಶಟ್ಟಿಪರಾಪ್ಯಂ ಧರಣೀ
27. ತಲೆ | ವಿದಾಯ ತ್ರೈಲೋಕಪುರ ಮಗ್ರಹಾರಂ ಮಹಾಶಯಃ | ಧಾರಾಪೂವ್ರಮ
28. ದಾದ್ವಿಪ್ರಗಣಾಯ ಗುಣಶಾಲಿನೆ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಪ್ಯ ನಿಂದೋ
29. ನಾಂ ಪಾರದ್ವತ್ಸನೆ | ಶ್ರೀ ತ್ರೈಲೋಕಪುರೇಹ್ಯನಿ ವೈತ್ತಿ ಭಾಜಾ ದ್ವಿಜನ್ಯನಾಂ | ಲ
30. ಬೃತೆ ನಾಮಗೋತ್ರಾಣಿ ಶಾಖಾಂಶ್ಚ ವಿಮರಾತ್ಮನಾಂ | ಕಾಶ್ಯಪನ
31. ಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ ಭುವನಗುರೋಃ ಶ್ರೀ ಕ್ರಿಯಾಶಕ್ತಿಗುರೋಃ ಪ್ರಾಥಮಿ
32. ಕೀವೃತ್ತಿಃ | ಶ್ರೀ ಬೋಧಾನಂದಾನ್ವಯ ಪ್ರವರ್ತಕಸ್ಯ ಭವರೋಗಮೈದ್ಯಸ್ಯ ಶ್ರೀ ಗೋ
33. ವಿಂದಾನಂದ ಗುರೋರ್ವೃತ್ತಿರೇಕಾ | ಧಾರದ್ವಾಜನ ಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ
34. ದೀರ್ಘಮಲಿನಾಥ ಸೂನೋರ್ನಾಗಣಸ್ಯ ವೈತಿಷ್ಣ್ಯಂ | ಹಾರೀತಸ್ಯ
35. ಯಾಜುಷಸ್ಯ ವಿಶ್ವೇಶ್ವರಾರಾಧ್ಯ ಸೂನೋರ್ಲಕ್ಷ್ಮೀ ಕಾಂತಾರಧ್ಯೈಕಾ
36. ವೃತ್ತಿಃ | ಕಾಶ್ಯಪನಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ ವೋಚಣ ಸೂನೋಃ ಕೂಚ
37. ಛಟ್ಟ ಸೈಕಾವೃತ್ತಿಃ | ಧಾರದ್ವಾಜನ ಗೋತ್ರಾಣಾಂ ಬಹ್ವಚಾನಾಂನಾಗಪ್ಪಾ
38. ರಾಧ್ಯ ಸುತಾನಾಂ ಜನಪಾರಾಧ್ಯ ಮಧುವಣಾರಾಧ್ಯ ಚಾಡಪಾರಾಧ್ಯ

39. ನಾಗಪಾರಾಧ್ಯ ಲಕ್ಷ್ಮಣಾರಾಧ್ಯ ಗಂಗಣಾರಾಧ್ಯೇತಿ ಪಂಣಾ[ಂ]ವ್ಯ
40. ತ್ತಿ ಪಟ್ಟಂ ವೈಶ್ವಾಮಿತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ರಾಘವಸೂನೋರ್ನಾಗಣಸ್ಯ
41. ವೃತ್ತಿರೇಕಾ ವಾನಿಪ್ಪಸ್ಯ ಬಹ್ವಚಸ್ಯ ನಾಗಣಸೂನೋಃ ನಿಂಗರಿ
42. ಭಟ್ಟಸ್ಯ ವೃತ್ತಿರೇಕಾ ಭಾರದ್ವಾಜನ ಗೋತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ಪೆಂಮಣಾರ್ಯ
43. ಸೂನೋ ರಾ ಭಲಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಕಾಶ್ಯಪನ ಗೋತ್ರಸ್ಯ ಬ
44. ಹ್ಯಚಸ್ಯ ನಿಂಗಣಾರ್ಯ ಸೂನೋರ್ನಾಗಣ ಸ್ಯೈಕಾವೃ
45. ತಿಃ | ಬಾಮದಗ್ನಸ್ಯ ಬಹ್ವಚಸ್ಯ ಗೋವಿಂದಸೂನೋಸ್ತಿ
46. ಪಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ || ಕಾಶ್ಯಪಸ್ಯ ಬಹ್ವಚಸ್ಯ ಲಬ
47. ಣ ಸೂನೋಃ ಸಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ || ವಾಧೂಲಸ್ಯ ಯಾ
48. ಜುಪಸ್ಯ ರಾಮಚಂದ್ರ ಸುತಸ್ಯ ನೃಹರಿ ಭಟ್ಟಸ್ಯ ದ್ವೈವೃತ್ತಿಃ || ಅ
49. ಶ್ರೇಯಸ್ಯ ಬಹ್ವಚಸ್ಯ ನರಹರಿಪುತ್ರಸ್ಯ ನಿಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ
50. ಭಾರದ್ವಾಜನ ಗೋತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ಸಾವಣಾರ್ಯ ಸೂನೋರ್ಮಲಸ್ಯೈ
51. ಕಾವೃತ್ತಿಃ | ಹಾರೀತಸ್ಯ ಬಹ್ವಚಸ್ಯ ಚೋಲಪಾರ್ಯ ತನಯಸ್ಯ ಜನಪ
52. ಸ್ಯೈಕಾವೃತ್ತಿ ಆಗಸ್ತ್ಯ ಸ್ಕೋ ಬರುಚಸ್ಯ ವಿರಣ ಸೂನೋ ನಾರಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ |

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53. ವಿಶ್ವಾಮಿತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ದೇವಣಸೂನೋ ಬಸವಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಬಾದ
54. ರಾಯಣನ ಗೋತ್ರಯೋರ್ಬ ಹ್ಯಚಯೋಃ ಪುಟನುತಯೋರ್ನೃಹರಿ ತಿಗಣಯೋ ವೃ
55. ತ್ತಿದ್ವಯಂ | ಕಾಶಿಕಸ್ಯ ಬಹ್ವಚಸ್ಯ ಮಂಗಣ ಸೂನೋರ್ಬಲ ಸ್ಯೈಕಾವೃತ್ತಿಃ ||
56. ಶ್ರೀವತ್ಸಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋಪಣ ಸೂನೋರ್ನಾಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಶ್ರೀವ
57. ತ್ಸಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋಪಣಸೂನೋ ರಾಚಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಗಾತಮಸ್ಯ ಬ
58. ಹ್ಯಚಸ್ಯ ಚಾಯಣ ಸೂನೋರ್ನೃಹರೇರೇಕಾವೃತ್ತಿಃ | ಅಶ್ರೇಯಸ್ಯ ಬಹ್ವಚಸ್ಯ ದೇವ
59. ಣ ಸುತಸ್ಯ ಲಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ವನಿಪ್ಪಸ್ಯ ಬಹ್ವಚಸ್ಯ ರಾಮಣಪುತ್ರ
60. ಸ್ಯರಾಯಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಕಾಶ್ಯಪಸ್ಯ ಬಹ್ವಚಸ್ಯ ವಿರಣ ಸೂನೋರ್ಬಗ
61. ಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವಚಸ್ಯ ಚೌಡವಸುತಸ್ಯ ಗಣಪಸ್ಯೈಕಾ
62. ವೃತ್ತಿಃ | ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವಚಸ್ಯ ಹೊಂಪಸೂನೋಸ್ತಿ ಪುಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಭಾರ
63. ದ್ವಾಜಸ್ಯ ಬಹ್ವಚಸ್ಯ ಕೇಶಪಾರ್ಯ ಸೂನೋವಿಲಪಾರ್ಯ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಭಾರದ್ವಾಜಸ್ಯ
64. ಬಹ್ವಚಸ್ಯ ಕೇಸಪಾರ್ಯ ಸುತಸ್ಯ ನಾಗಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ಕೌಂಡಿನ್ಯಸ್ಯ ಯಾ
65. ಜುಪಸ್ಯ ವಿಲಪ್ಪ ಸೂನೋರ್ದೇವ ಪಸ್ಯೈಕಾವೃತ್ತಿಃ | ವಾನಿಪ್ಪಸ್ಯ ಯಾಜುಷಸ್ಯ ಮಲ್ಲ
66. ಪ್ಪಸೂನೋಸ್ತಿಪುಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ವಾನಿಪ್ಪಸ್ಯ ಬಹ್ವಚಸ್ಯ ನಾರಾಯಣ
67. ದೇವಸೂನೋರ್ಬಲ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಗಾಗ್ಯಸ್ಯ ಬಹ್ವಚಸ್ಯ ದೇವಣಸೂ
68. ನೋ ಮಲ್ಲ ಪಸ್ಯೈಕಾವೃತ್ತಿಃ | ಅಶ್ರೇಯಸ್ಯ ಬಹ್ವಚಸ್ಯ ಚದಪ್ಪ ಸೂನೋಃ ಶಿರಿಗಿ
69. ರಿನಾಥಸ್ಯ ದತಸಂಬ್ಧಿ ವೃತ್ತಯಃ | ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವಚಸ್ಯ ದೇವಣಾರ್ಯ ಸುತಸ್ಯರಾ
70. ಮಚಂದ್ರಸ್ಯ ವಿಂತತಿ ಸಂಬ್ಧಾವೃತ್ತಯಃ | ಭಾರದ್ವಾಜನಗೋತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ನಾಗಪಾರಾ
71. ಧ್ಯ ಸೂನೋ ಜನಪಾರಾಧ್ಯಸ್ಯ ಚತಸ್ತೋವೃತ್ತಯಃ | ಭಾರದ್ವಾಜನ ಗೋತ್ರಾ ಬಹ್ವಚಾಃ ಸ್ಯ
72. ನಿಂಹಾರಾಧ್ಯ ಸೂನುರ್ಹರಿಭಟ್ಟಃ | ಮಧುವಣ ಸೂನುರ್ಬಲಃ | ಚೌಡಪಸೂನುರ್ದೇವಃ | ತ್ರಯ ಏ

73. ಶೇ ಪ್ರತ್ಯೇಕ ಮರ್ಧಾರ್ಥಾ ವೃತ್ತಿಭಾಗಿನಃ | ಧಾರದ್ವಾಜಯೋ ರ್ಬಹ್ವಚಯೋಃ ಸಿಂಗಣ ಅಥಲ
ಸೂನೋಃ
74. ನಾರ್ಗಣಾಂನದಾತಯಾ ವೃತ್ತಿರೇಕಾ | ಕಾನ್ಯಪಸ್ಯ ಬಹ್ವಚಸ್ಯ ಮಲ್ಲಪಸುತಸ್ಯ ಚಾಡ
75. ಪನ್ಯಾರ್ಥಾ | ಶ್ರೀವತ್ಸಸ್ಯ ಬಹ್ವಚಸ್ಯ ತಿಪ್ಪಣ ಸೂನೋರ್ಮಲ್ಲಪನ್ಯಾರ್ಥಾ ಶ್ರೀವತ್ಸ
76. ಸ್ಯ ಬಹ್ವಚಸ್ಯ ಮಾಧವಸೂನೋ ಸ್ತಿಪ್ಪಣನ್ಯಾರ್ಥಾ | ವಾನಿಷ್ಠಃ ಬಹ್ವಚಾಃ ಬಸವಣ
77. ಸೂನುಮಾದಣಃ ಗೋವಿಂದಸೂನು ಮೈರಾರಃ ಕೋಟಿದೇವಪುತ್ರ ಸ್ತಿಮಣಃ ಏತೇತ್ರಯಃ ಪ್ರತ್ಯೇಕ
78. ಮರ್ಧಾವೃತ್ತಿ ಭಾಗಿನಃ | ಹೈಶ್ಯಾಮಿತ್ರಯೋ ಬಹ್ವಚಯೋಃ ರಾಘವನಾಗಣ ಸೂನ್ಯೈ ಕೃ
79. ಪ್ಷಭಟ್ಟ ಸಿಂಗಣಯೋ ರೇಕಾವೃತ್ತಿಃ | ಯಾಜುನನ್ಯಾತ್ರೇಯಸ್ಯ ಗೋಪಣ ಸೂನೋನಾಗಣ ನಾ
80. ರ್ಥಾ ವಾನಿಷ್ಠಸ್ಯ ಯಾಜುಪಸ್ಯ ತಿಪ್ಪಣ ಸೂನೋರಪ್ಪಣನ್ಯಾರ್ಥಾ | ಬಹ್ವಚನ್ಯಾತ್ರೇಯಸ್ಯ ದೇವ
81. ಣಸೂನೋಃ ಸಂಗಣನ್ಯಾರ್ಥಾ ಶುಕ್ಲಯಾಜುಪಸ್ಯ ಗಾತಮಸ್ಯ ವಿಷ್ಣುಸೂನೋ ಪಂಡರಿವರ್ಧಾ |
ಯಾಜುಪಸ್ಯ ವೆ
82. ಸಿಪ್ಪಸ್ಯ ನೋರ್ನಪ್ಪ ಪುನೋರ್ಮಲ್ಲಪನ್ಯಾರ್ಥಾ | ಅತ್ರಿ ವನಿಷ್ಠ ಧರದ್ವಾಜನ ಗೋತ್ರಾಣಾಂ ರುಬ್ಬ
ಜುಃ ಶಾ
83. ಖನಾಂ ರಾಮಚಂದ್ರ ದೊಮಣ ರೋಕಣ ತಿಂಮಣನಾಂ ವೃತ್ತಿರೇಕ | ದೇವರಾಯ ಮಹಾರಾಯದ

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1. ಹರೇಲಿಲಾ ವರಾಹಸ್ಯ ದೃಷ್ಟಾಂಢಃ ಸ್ತ ಪಾತು ವಃ | ಹಮಾಡ್ರಿ
2. ಕಲಶಾ ಯತ್ರ ಧಾತ್ರಿಚ್ಛ[ತ್ರ] ಶ್ರೀಯಂ ದಧೌ | ಹೇರವಾಯನಮ
3. ಸ್ತಸ್ಮ ಯದೃಂಢ ಗೃಹಮೇಧಿನಾಂ | ಮಧುಪ್ರತಾನಾಂ ಸಗಿ
4. ತಮೌಖರಿ ಭವತಿ ತ್ರಯಿ | ಸದಾಂ ಹಾದ ನಿಧಿ ರಿಂದೊ ಸಂತಾನೆ
5. ಯದ್ ಶೌಖಿತೆ | ಅಭೂದಾಶ್ಚಿರ್ಯ ಮಾಶ್ಚಿರ್ಯ ವಸುಧಾಯಾ ತಪಃ ಪಲಂ |
6. ಸಂಗಮೋ ನಾಮ ರಾಜಾ ಭೂತಸಾರಭೂತೆ ತದನ್ವಯೆ | ರೇಜೆ ಯಸ್ಯ ಯಶಃ ಶಿ
7. ಧಾ ಸರಣಿವ ಸುರಾಪಗಾ | ಸವರತ್ತ ನಿಧತಯಾ ಸಮ್ರಾಡಾಸಿ
8. ತನು ಭುವಾನು | ಮಧ್ಯ ಬುಕ್ತಮಹಿಪಾಲೋ ಮಣಿನಾಮಿವ
9. ಕೌಸ್ತುಭಃ | ತಸ್ಯ ಗೌರಾಂವಿಕಾ ಜಾನೆ ತನಯೋ ಭೂತುಣೌನ್ವಿತ
10. ಹಾರ ಗೌರಯಶಃ ಪೂರಹಾರಿ ಹರಿಹರಶ್ವರಃ | ಯತ್ಪೌಡಶ
11. ಮಹಾದಾನ ಯಶಶಾ ದಿಗ್ವಿಹಾರಿಣಾ | ಭೂಯಸಾಮಭವಚ್ಚಾಲಂ
12. ಭುವನಾನಿ ಚತುರ್ದಶ | ಪ್ರತಾಪ ದೇವರಾಜಾಶ್ಚ ಪುತ್ರೋ ಭೂತ್ ಭುವಿ ವಿಶ್ರತ |
13. ಪ್ರಮೋದ ಇವ ಮೃತ್ತಾ ಯಃ ಪ್ರಜಾನಾಂ ಸ್ವೈಗುಣೈರಭೂತ್ | ಪ್ರತಾರ್ಥ ಸಮಿ
14. ಧೋ ಭುತ್ವಾ ಪ್ರತಾಪಾಸ್ತೌ ರಣಾಂಗಣೆ | ವಿಜಿತೋ ಯನ ವೀರಣ ವಿಜಯಃ
15. ಶ್ರೀಕರಪ್ರಹಃ | ತಸ್ಯ ದೇವಾಂವಿಕಾ ಜಾನೆ ಸ್ತನಯೋ ವಿನಯೋತ್ತತಃ | ತಿ
16. ಶಾನಿಧಿ ವಿಶೇಷಜ್ಞೋ ವೀರೋ ವಿಜಯಭೂತಿಃ | ದಯಾಂ ನಿಧಿ ರಭೂತ
17. ಸ್ಯ ದೇವಿ ನಾರಾಯಣಾಂವಿಕಾ | ಶೌರೇರಿವ ಮಹಾಲಕ್ಷ್ಮಿ ಶಂಕರಸ್ಯೈವ ಪಾ
18. ರ್ವತೀ | ಪುತ್ರರೂಪಂ ತಯಾ ಸ್ತಾಪ್ಯಂ ಪೂರ್ವಜನ್ಮ ತಪಃ ಪಲಂ | ದೇವರಾಯ
19. ಮಹಿಪಾಲೋ ದಾತಾ ದೀವ್ಯತಿ ಭೂತಲೆ | ವದಾನ್ಯತಲಕಃ ಸೌಯಂ ದೆ
20. ವರಾಜೋ ಮಹಾನುಪಃ ಶಾಕೇ ವರ್ಷ ಗಣೆ ಚದ್ರವಾಣಾಶಿ
21. ಶಶಿಮಿಮಿತೆ | ಶೌಮ್ಯಾಶ್ಚೈ ವತ್ಸರೇ ಶುಭ್ರೇ ಮಾಶಿ ಭಾದ್ರಪದೇ
22. ಶುಭೆ ಶುಕ್ಲೈ ಪಕ್ಷೇ ಪಂಚದಶ್ಯಾಂ ನಕ್ಷತ್ರೇಶಸ್ಯ ವಾಸರೇ | ಸೋಮೋ

23. परागतः पुण्ये काले धर्माध्वमर्मवित् । तुंग भ
 24. द्रा तटे पुण्ये विरुपाक्षस्य संनिधौ । पेनुगुंड पुरी रा
 25. ज्ये रोह देशे प्रथांगते । तुंग्ये कल्पाख्यतां प्राप्ते स्थले

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26. स्थिति मुपयुवी । ख्यातं ग्रामं चोलि शक्ति पल्याख्यं धरणी
 27. तले । विधाय त्रयंबकपुरमग्रहारं महाशयः । धारापूर्वम
 28. दाद्विप्रगणाय गुगशालिने पदवाक्य प्रमाणाख्यसिन्धू
 29. नां पारदृश्वने । श्रीत्रयंबकपुरेह्यस्मि वृत्तिभाजाद्विजन्मनां । लि
 30. ख्यते नाम गोत्राणि शाखांश्च विमलात्मनां । काश्यपस
 31. गोत्रस्य याजुषस्य भुवन गुरोः श्रीक्रियाशक्तिगुरोः प्राथमि
 32. की वृत्तिः । श्री बोधानंदान्धय प्रवर्त्तकस्य भवरोगवैद्यस्य श्री गो
 33. विद्वानंद गुरोर्वृत्तिरेका । भारद्वाजस गोत्रस्य याजुषस्य
 34. दीर्घमलिनाथ सूनोर्नागणस्य वृत्तिषट्कं । हारीतस्य
 35. याजुषस्य विश्वेश्वराराध्य सूनोर्लक्ष्मीकांतारध्यस्यैका
 36. वृत्तिः । काश्यपसगोत्रस्य याजुषस्य पोषण सूनोः कूचि
 37. भट्टस्यैकावृत्तिः । भारद्वाजस गोत्राणां बह्वचानां नागणा
 38. राध्य सुतानां जैनपाराध्य मधुवनाराध्य चोडपाराध्य
 39. नागपाराध्य लक्ष्मणाराध्य गंगणाराध्येति पंणा वृ
 40. त्ति षट्कं वैश्वामित्रस्य बह्वचस्य राघवसूनोर्नागणस्य
 41. वृत्तिरेका वासिष्ठस्य बह्वचस्य नागणसूनोः सिंगरि
 42. भट्टस्य वृत्तिरेका भारद्वाजसगोत्रस्य बह्वचस्य पैमणार्थ
 43. सूनोर्भलभट्टस्यैका वृत्तिः । काश्यपसगोत्रस्य ब
 44. ह्वचस्य सिंगणार्थ सूनोर्नागणस्यैकावृ
 45. तिः । जामदग्नस्य बह्वचस्य गोविंदसूनोस्ति
 46. पणस्यैकावृत्तिः ॥ काश्यपस्य बह्वचस्य लख
 47. ण सूनोः संगणस्यैकावृत्तिः ॥ बाधूलस्य या
 48. जुषस्य रामचंद्रसुतस्य नृहरि भट्टस्य द्वे वृत्ती ॥ आ
 49. त्रेयस्य बह्वचस्य नरहरिपुत्रस्य सिंगणस्यैकावृत्तिः
 50. भारद्वाजसगोत्रस्य बह्वचस्य सावणार्थ सूनोर्मलणस्यै
 51. का वृत्तिः । हारीतस्य बह्वचस्य चोलपार्थ तनयस्य जनप
 52. स्यैका वृत्ति आगस्यस्यो बह्वचस्य वीरण सूनो नारणस्यैका वृत्तिः ।

II B—

53. विश्वामित्रस्य बह्वचस्य देवणसूनोर्वसवणस्यैका वृत्तिः । बाद
 54. रायणसगोत्रयोर्बह्वचयोः पुटणसुतयोर्नृहरि शिंगणयो वृ
 55. त्तिद्वयं । कौशिकस्य बह्वचस्य मंगणसूनोर्लखणस्यैका वृत्तिः ॥
 56. श्रीवत्सस्य याजुषस्य गोपण सूनोर्नागणस्यैका वृत्तिः । श्री व
 57. त्सस्य याजुषस्य गोपणसूनो राचणस्यैका वृत्तिः । गौतमस्य ब
 58. ह्वचस्य चायणसूनोर्नृहरे रेका वृत्तिः । आत्रेयस्य बह्वचस्य देव
 59. ण सुतस्य लिगणस्यैकावृत्तिः । वसिष्ठस्य बह्वचस्य रामणपुत्र
 60. स्य रायणस्यैकावृत्तिः । काश्यपस्य बह्वचस्य वीरण सूनोर्लिग

61. णस्यैकावृत्तिः । भारद्वाजस्य बहुचस्य चौडपसुतस्य गणपस्यैका
 62. वृत्तिः । भारद्वाजस्य बहुचस्य हौनपसूनोस्तिप्पणस्यैकावृत्तिः । भार
 63. द्वाजस्य बहुचस्य केशपार्यसूनो विठपार्यस्यैका वृत्तिः । भारद्वाजस्य
 64. बवृचस्य केशपार्यसुतस्य नागणस्यैकावृत्तिः । कौडिन्यस्य या
 65. जुपस्य विठप्पसूनोर्देवपस्यैका वृत्तिः । वासिष्ठस्य याजुपस्य मल्ल
 66. पसूनोस्तिप्पणस्यैका वृत्तिः । वासिष्ठस्य बहुचस्य नारायण
 67. देवसूनोर्लखणस्यैका वृत्तिः । गार्ग्यस्य बहुचस्य देवणसू
 68. नो मल्लपस्यैकावृत्तिः । आत्रेयस्य बहुचस्य चदप्प सूनोः शिरिगि
 69. रिनाथस्य दशसंख्य वृत्तयः । भारद्वाजस्य बहुचस्य देवणार्थ सुतस्य रा
 70. मचंद्रस्य विंशति संख्या वृत्तयः । भारद्वाजसगोत्रस्य बहुचस्य नागपारा
 71. ध्य सूनोजनपाराध्यस्य चतस्रो वृत्तयः ॥ भारद्वाजस गोत्रा बहुचाः नु
 72. सिहाराध्य सूनुर्हरिमट्टः । मधुवण सूनुर्लखणः । चौडपसूनुर्देवणः । त्रय प
 73. ते प्रत्येकमर्धार्धावृत्तिभागिनः । भारद्वाजयोर्बहुचयोः सिंगण अभल सूत्रो
 74. नार्गणां दातया वृत्तिरेका । कास्यपस्य बहुचस्य मल्लपसुतस्य चौड
 75. पस्यार्धा । श्रीवत्सस्य बहुचस्य तिप्पणसूनोर्मल्लपस्यार्धा श्रीवत्स
 76. स्य बहुचस्य माधवसूनोस्तिप्पणस्यार्धा । वासिष्ठाः बहुचाः वसवण
 77. सूनुमादणः गोविदसूनुमैलारः कौटिलिदेव पुत्रुस्तिमणः एते त्रयः प्रत्येक
 78. मर्धावृत्तिभागिनः । वैश्वामित्रयोः बहुचयोः राघव नागण सून्वौ कृ
 79. णभट्ट सिंगणयोरेकावृत्तिः । याजुसस्यात्रेयस्य गोपण सूनो नागणसा
 80. र्धा वासिष्ठस्य याजुपस्य तिप्पण सूनोरव्वणस्यार्धा । बहुचस्यात्रेयस्य देव
 81. णसूनोः संगणस्यार्धा शुक्ल्याजुपस्य गौतमस्य विष्णुसूनो पंडरिवर्धा । यजुपस्य व
 82. सिष्ठस्य नोर्नप्पपुनोर्मल्लपस्यार्धा अत्रि वसिष्ठ भरद्वाजसगोत्राणां रुक्म्यजुः शा
 83. खिनां रामचंद्र बोमण लोकण तिमणनां वृत्तिरेका । देवराय महारायद
 (मु००८ क०१०८.)

Transliteration.

I A—

1. Harêr lîlâ-varâhasya damshtrâ-damdaḥ (s) sa pâtu vaḥ । Hamâdri-¹
2. kalaśâ yatra dhâtri chehha [tra] śriyam² dadhau । Hêraṃbâya nama-
3. s tasma [i] yad-damda³-grihamêdhnâm¹ madhuvratânâm sa [m] gî-
4. ta-maukhari bhavati trayi¹ sadâ (m) hlâdanidhêr indô [s] samptânê
5. Yadu-śaujnite⁴ । abhûd âśchiryya⁵ mâdhuryya⁶ vasudbâyâ [s] tapah-
p[h]alam ।
6. Saṃgamô nâma râjâ bhût sârabhûtê tad-anvayê¹ rêjê yasya yaśah-śim-
7. dhô [s] saraṇiva Surâpagâ¹ sava⁷-ratna⁸-nidhatayâ⁹ samrâjâ âśi-
8. t tanûbhuvânu¹⁰ । madhya¹¹ Bukka-mahîpâlô maṇinam iva
9. Kaustubhaḥ¹² tasya Gaurâmbikâ-jânê [s] tanayô¹ bhûd guṇônvita¹²

1. Read Hêmâdri.

2. Read śriyam.

3. Read gaṇḍa.

4. Read samjnite.

5. Read âścharya.

6. Read mâdhuryam.

7. Read sarva.

8. Read ratna.

9. Read nidhês tasya.

10. Read tanûbhuvâm.

11. Read madhyê.

12. Read guṇânvitah.

10. hâra-gaurva-yaśah-pûra-hârî Hariharas̥va-rah¹ yat-shôḍaśa-
11. mahâ-dâna-yaśasâ² dig-vihâriṇâ³ bhûyasâm abhivannâlam
12. bhuvanâni chaturdaśa⁴ Pratâpa Dêvarâjâ-śya⁵ putrô bhût bhuvi viśrata⁶
13. pramôḍa iva mûrtâ⁷ yah prajānām svai [r] gupair abhût⁸ pratârtha⁹ samī-
14. dhô bhutvâ¹⁰ pratâpâgnau raṇâṃgaṇe¹¹ vijitô¹² yēna virēṇa vijaya (h)-
15. śrī-kara-grahaḥ¹³ tasya Dēmâmbikâ-jânēs tanayô vinayōnnatah¹⁴ vi-
16. dyâ-nidhir viśeshajñô virô Vija (r) yabhûpa-tih¹⁵ dayâ (m) nidhēr abhût ta-
17. sya dēv¹⁶ Nârāyaṇâmbikâ¹⁷ Śaurēr iva Mahâlakṣmī Śankaras̥yaiva Pâ-
18. rvati¹⁸ putra-rûpaṇi tayâ¹⁹ ślâghyaṃ pûrva-janma-tapaḥ-phalaṃ²⁰ Dêva-
râya-
19. mahipâlô datâ divyati bhûtale²¹ vadânya-tilakaḥ sôyam Dê-
20. varâjô mahâ-nṛipah²² Śâkê varsha-gaṇē cha[m]dra bânâgni-
21. śasibhir mite²³ Śaumyâkhyē vatsarē śuddhē mâśi Bhâdrapadē
22. śubhē śuchau pakṣhē pañchadaśyâm nakṣatrêśasya vâsare²⁴ sômô-
23. parâgataḥ puṇyē kâlê dharmâdhva-marma-vit²⁵ Tuṃgabha-
24. dra-taṭē puṇyē Virupâkṣasya samnidhan²⁶ Penugumḍa-puri-râ-
25. jyê Rodda-dêśē pratham gate²⁷ Tuṃbbekalvâkhyatām prâpte sthalē

II A—

26. sthitim upēyushi²⁸ khyâtam grâmam Chôlîsaṭṭipalyâkhyam dharani-
27. talē²⁹ vidhâya Tryambakapuram agrahâram mahâśayaḥ³⁰ dhârâpûvram³¹ a-
28. dâd vipra-gaṇâya guṇasâline pada-vâkya pramâpâkhyâ-si[m]dhû-
29. nam pâradriśvanē³² śrī Tryambakapurē hyasmi [n] vṛttibhâjâ [m] divijanma-
nâm³³ li-
30. khyate nâma gôtrâṇi śâkhâmścha vimalâtmanâm³⁴ Kâśyapa-sa-
31. gôtrasya yâjushasya bhuvana-gurôḥ śrī Kriyâśakti-guroḥ prâthami-
32. ki vṛttih³⁵ śrī Bôdhânandânava-pravarttakasya bhava-rôga-vaidyasya
śrī Gô-
33. vindânanda-gurôḥ vṛttir êkā³⁶ Bhâradvâja-sa-gotrasya yâjushasya
34. Dîrgha-Malinâthasûnôr Nâgaṇasya vṛti śhṣaṭkam³⁷ Hâritasya
35. yâjushasya Viśvēśvararâdhya-sûnôr Lakṣmîkântârâdhyaśaikâ
36. vṛttih³⁸ Kâśyapa-sagôtrasya yâjushasya Pôchana-sûnôh Kûchi-
37. bhaṭṭasyaika³⁹ vṛttih⁴⁰ Bhâradvâjasa-gôtrânâm bahvṛichânâm Nâgappâ-
38. râdhya-sutânâm Jamnapârâdhya Madhuvapârâdhya Chaudapârâdhya
39. Nâgapârâdhya Lakṣmanârâdhya Gaṃgaṇârâdhyaeti shamṇâ [m] vṛ-
40. tti-ṣaṭkam Vaiśvâmitrasya bahvṛichasya Râghava-sûnôr Nâgaṇasya
41. vṛttir êkā Vâsishṭhasya bahvṛichasya Nâgaṇa-sûnor Sîṃgari-

1. Read Hariharêśvarah

2. Read yaśasâm.

3. Read dig-vihâriṇâm.

4. Read sya.

5. Read viśratah.

6. Read mûrtô.

7. Read pratyarthi.

8. Read hutvâ.

9. Read vihitô.

10. Read tayôs.

11. Read dhârâ-pûvram.

42. bhaṭṭasya vṛttir êkā Bhāradvāja-gotrasya bahvṛichasya Pemmanārya-
43. sūnōr Aubhalabhaṭṭasyaika vṛttih | Kāśyapasa-gōtrasya ba-
44. hṛichasya Simṇanārya-sūnōr Nāgaṇasyaika vṛi-
45. tih | Jāmadagnasya bahṛichasya Govinda-sūnōs Ti-
46. paṇasyaika vṛttih | Kāśyapasya bahṛichasya Lakha-
47. ṇa-sūnōh Samgaṇasyaika vṛttih | Vādhūlasya yā-
48. jushasya Rāmachandra-sutasya Nṛiharibhaṭṭasya dvē vṛtti | Ā-
49. trēyasya bahṛichasya Narahari-putrasya Simṇanasyaika vṛttih
50. Bhāradvāja-gōtrasya bahvṛichasya Sāvaṇārya-sūnōr Malaṇasyai-
51. kā vṛttih | Hārītasya bahṛichasya Chōlapārya-tanayasya Janapa-
52. syaika vṛtti Āgastyasyō baruchasya Virāṇa-sūnō [r] Nāraṇasyaika vṛttih |

II B—

53. Viśvāmitrasya bahṛichasya Dēvaṇasūnōr Basavaṇasyaika vṛttih | Bāda-
54. rāyaṇasa-gōtrayōr bahṛichayōh Putaṇasutayōr Nṛihari Śi[m]gaṇayō [r] vṛi-
55. tti-dvayaṃ | Kauśikasya bahvṛichasya Maṃgaṇa-sūnōr Lakhaṇasyaika vṛttih ||
56. Śrīvatsasya yājushasya Gōpaṇa-sūnōr Nāgaṇasyaika vṛttih | Śriva-
57. tsasya yājushasya Gōpaṇa-sūnōr Āchaṇa-syaika vṛttih | Gautamasya ba-
58. hvṛichasya Chāyaṇa-sūnōr Nṛiharēr êkā vṛttih | Ātrēyasya bahvṛi-
- chasya Dēva-
59. ṇa-sutasya Liṇaṇasyaika vattih | Vasishṭasya bahṛichasya Rāmaṇa-
- putra-
60. sya Rāyaṇasyaika vṛttih | Kāśyapasya bahṛichasya Virāṇa-sūnōr Liṇa-
61. ṇasyaika vṛttih | Bhāradvājasya bahṛichasya Chaudapa-sutasya
- Gaṇasyaika
62. vṛttih | Bhāradvājasya bahvṛichasya Homṇaṇa-sūnōs Tippaṇasyaika vṛttih | Bhāra-
63. dvājasya bahvṛichasya Kēśapāryasūnō Viṭhapāryasyaika vṛttih |
- Bhāradvājasya
64. bahvṛichasya Kēśapārya-sutasya Nāgaṇasyaika vṛttih | Kaumḍinyasya yā-
65. jushasya Viṭhappa-sūnōr Dēvapasyaika vṛttih | Vāsishṭasya yājushasya
- Malla-
66. ppa-sūnōs Tippaṇasyaika vṛttih | Vāsishṭasya bahṛichasya Nārāyaṇa-
67. dēva-sūnōr Lakhaṇasyaika vṛttih | Gārgyasya bahṛichasya Dēvaṇa-sū-
68. nō Mallapasyaika vṛttih | Ātrēyasya bahṛichasya Chadappa-sūnōh
- Śirigi-
69. rināthasya daśa samkhyā vṛttayah | Bhāradvājasya bahṛichasya Dēva-
- ṇārya-sutasya Rā-
70. machandra-sya vimśati-samkhyā vṛttayah | Bhāradvāja-gōtrasya
- bahvṛichasya Nāgapārā-

71. dhya-sûnô[r] Janapârâdhyasya chatasrô vṛittayah | Bhâradvâjasa-gôtrâ
babṛichâḥ Nṛi-
72. simhârâdhyasûnur Haribhaṭṭah | Madhuvana-sûnur Lakhanah | Chauda-
pa-sûnur Dêvanah | traya ê-
73. te pratyêkam ardhârdhâ-vṛitti-bhâginah | Bhâradvâjavôr bahvṛichayôḥ
Sîngana Abhala-sûnnô.
74. Nârṇanâmnadâtayâ vṛittir êkā | Kâsyapasya bahvṛichasya Mallapa-sutasya
Chauda-
75. pasyârdhâ | Śrīvatsasya bahvṛichasya Tippaṇa-sûnôr Mallapasyârdhâ
Śrīvatsa-
76. sya bahvṛichasya Mâdhava-sûnôs Tippaṇasyârdhâ | Vâsishṭhâḥ bahvṛi-
châḥ Basavana-
77. sûnu Mâdanah Gôvinda-sûnu Mailâra[h] Kôṭidêva-putrus Timmanah êtê
trayah pratyêka-
78. m ardhâ-vṛitti-bhâginah Vaiśvâmitrayôḥ bahvṛichayôḥ Râghava Nâgana
sûnvau Kṛi-
79. shṇabhaṭṭa Sînganayôr êkā vṛittih | yâjusasyâtrêyasya Gôṇa-sûnô
Nâgana sâ-
80. rdhâ Vâsishṭasya yâjushasya Tippaṇa-sûnôr Avvaṇasyârdhâ | bah-
vṛichasyâtrêyasya Dêva-
81. ṇa-sunôḥ Saṃgaṇasyârdhâ śukla-yâjushasya Gautamasya Viśṇusunô
Paṇḍarivardhâ | yajushasya Va-
82. sishṭhasya Nôrnappa-punôr Mallapasyârdhâ Atri Vasishṭha Bhârad-
vâjasa-gôtrânâṃ rukh yajuh sâ-
83. khinâṃ Râmachandra Bomaṇa Lokaṇa Tîṇṇaṇanâṃ vṛittir êkā
Dêvarâya-mahârâyada.

Translation.

Lines 1—4.

May the barlike tusk of Hari who took the form of Varâha (Boar) for sport, borne on which the earth possessed the beauty of an umbrella with the Golden Mountain as its finial protect you :

Salutation to Hêramba, the bees dwelling on (*lit.* householders) whose temples render music with the Veda as an accompaniment. (The meaning of this verse is not very clear).

Lines 4—20.

In the race of the moon who is a treasure of joy to the righteous called Yadu, was born the fruit of the austerities of the earth, possessed of wonderful sweetness. In that great lineage arose a king named Sangama the stream of whose fame shone like the Ganges. Among the sons of that treasure of jewels (Sangama), king Bukka-mahîpâla shone like Kaustubha among gems. The son of that lord of Gaurâmbikâ

(Bukka) was Hariharêsvara endowed with good qualities and with fame flowing like a stream and white like a string of pearls. The fourteen worlds are not sufficient to hold his fame arising from the sixteen gifts made by him and sporting in all the cardinal regions.

Pratāpa Dêvarāja was his son, famed in the world. He was, by his qualities, like the embodiment of the happiness of his subjects. That hero made oblations of his enemies in the fire of his valour on the battle-field and held the hand of (married) the Goddess of Victory. His son by Dêmāmbikā was king Vijayabhūpati, pre-eminent on account of his courtesy, a treasure of learning, distinguished for his knowledge, and brave. The consort of that treasure of compassion, Vijayabhūpati was Nārāyaṇāmbikā, like Lakshmi of Viṣṇu and Pārvati of Śankara. The praise-worthy fruit of their austerities in previous births is their son king Dêvarāja. Ever generous he is dwelling in happiness on earth.

Lines 20—31.

An ornament to the benevolent, highly magnanimous and versed in the secrets of the path of righteousness, the great king Dêvarāja, in the Śaka year counted by moon, arrows, fires and moon (1351), in the year Saumya, in the pure month Bhādrapada, in the bright fortnight, on the 15th lunar day, on Monday, on the holy occasion of the lunar eclipse on the holy bank of the Tungabhadra, and in the presence of Virūpākṣa, gave away with pouring of water, the famous village Chôliṣaṭṭipalli situated in the renowned Tumbekallu-sthala, Rodda-dêsa and Pennugumḍapuri kingdom, making it an agrahāra named Tryambakapura to the assemblage of Brahmans, endowed with righteous qualities and having reached the other shore of the ocean of grammar, Mīmāṃsā and logic. The names of the pure souled Brahmans who hold the vṛttis in this Tryambakapura are written here along with their gôtras and śākhās.

Lines 31—48.

The first vṛtti belongs to the guru Kriyâśakti, the teacher (guru) of the universe, born of Kâśyapagôtra and a follower of Yajurveda. One vṛtti belongs to the guru Gôvindānanda, of Bôdhānandānvaya, a physician to the disease of worldliness (bhava—world of births and deaths): To Nâgaṇa, son of Dîrgha Malinātha of Bhāradvāja-gôtra and Yajurveda, 6 vṛttis: to Lakshmikāntārādhyā, son of Viśvēśvarārādhyā of Hārita-gôtra and Yajurveda, one vṛtti: to Kūchibhaṭṭa, son of Pôchana of Kâśyapa-gôtra and Yajurveda, one vṛtti: to the six sons of Nâgappārādhyā, of Bhāradvāja-gôtra and Rik-śākhā, named Jannapārādhyā, Madhuvanārādhyā, Chaudapārādhyā, Nâgapārādhyā, Lakshmanārādhyā and Ganganārādhyā, 6 vṛttis: to Nâgaṇa, son of Rāghava of Viśvāmitra-gôtra and Rik-śākhā, one vṛtti: to Singaribhaṭṭa, son of Nâgaṇa of Vāsishṭha gôtra and Rîgvêda, one vṛtti: to Aubhalabhaṭṭa, son of Pemmanārya of Bhāradvāja-gôtra and Rîgvêda, one vṛtti: to Nâgaṇa, son of Singanārya, of Kâśyapa-gôtra and Rîgvêda, one vṛtti: to Tipaṇa,

son of Gôvinda of Jâmadagnya-gôtra and Rîg Vêda one vṛitti : to Sangana, son of Lakhaṇa of Kâśyapa-gôtra and Rîg Vêda, one vṛitti.

Lines 48—56

To Nṛiharibhaṭṭa, son of Râmachandra, of Vâdhûla-gôtra and Yajur Vêda, two vṛittis : to Singana, son of Narabari of Âtrêya-gôtra and Rîg Vêda, one vṛitti : to Malana, son of Sâvanârya of Bhâradvâja-gôtra and Rîg Vêda, one vṛitti : to Janapa, son of Chôlapârya of Hârîta-gôtra and Rîg Vêda, one vṛitti : to Nârana, son of Virana of Agastya-gôtra and Rîg Vêda, one vṛitti : to Basavana, son of Dêvana, of Viśvâmitra-gôtra and Rîg Vêda, one vṛitti : to Nṛihari and Singana, sons of Puṭana of Bâdarâyana-gôtra and Rîg Vêda, two vṛittis : to Lakhaṇa, son of Mangana of Kauṣika-gôtra and Rîg Vêda, one vṛitti.

Lines 56—64.

To Nâgana, son of Gôpana of Śrîvatsa-gôtra and Yajur Vêda, one vṛitti : to Âchana, son of Gôpana of Śrîvatsa-gôtra and Yajur Vêda, one vṛitti : to Nṛihari, son of Châyana of Gautama-gôtra and Rîg Vêda, one vṛitti : to Li[n]gana, son of Dêvana of Âtrêya-gôtra and Rîg Vêda, one vṛitti : to Râyana, son of Râmana of Vasishṭha-gôtra and Rîg Vêda, one vṛitti : to Li[n]gana, son of Virana of Kâśyapa-gôtra and Rîg Vêda, one vṛitti : to Gaṇapa, son of Chaudapa, of Bhâradvâja-gôtra and Rîg Vêda, one vṛitti : to Tippana of Bhâradvâja-gôtra and Rîg Vêda, son of Honnapa, one vṛitti : to Viṭhapârya, son of Kêśapârya of Bhâradvâja-gôtra and Rîg Vêda, one vṛitti.

Lines 64—68.

To Nâgana, son of Kêśapârya of Bhâradvâja-gôtra and Rîg Vêda, is given one vṛitti : to Dêvana, son of Viṭhappa of Kauṇḍinya gôtra and Yajur Vêda one vṛitti : to Tippana, son of Mallappa of Vasishṭha-gôtra and Yajur Vêda, one vṛitti : to Lakhaṇa, son of Nârâyana-dêva of Vasishṭha-gôtra and Rîg Vêda, one vṛitti : to Mallapa son of Dêvana of Gârgya-gôtra and Rîg Vêda, one vṛitti.

Lines 68—79.

To Śirigirinâtha, son of Chadappa of Âtrêya-gôtra and Rîg Vêda, are given 10 vṛittis : to Râmachandra, son of Dêvanârya of Bhâradvâja-gôtra and Rîg Vêda, 20 vṛittis : to Janapârâdhya, son of Nâgapârâdhya of Bhâradvâja-gôtra and Rîg Vêda, 4 vṛittis : the three persons named Haribhaṭṭa, son of Nṛisimhârâdhya, Lakhaṇa, son of Madhuvana, Dêvana, son of Chaudapa, all of Bhâradvâja-gôtra and Rîg Vêda get half a vṛitti each : to Nâgana and Annadâta, sons of Singana and Aubhala of Bhâradvâja-gôtra and Rîg Vêda, one vṛitti : to Chaudapa, son of Mallapa of Kâśyapa-gôtra and Rîg Vêda, half a vṛitti : to Mallapa, son of Tippana of Śrîvatsa-gôtra and Rîg Vêda, half a vṛitti : to Tippana, son of Mâdhava of Śrîvatsa-gôtra and Rîg Vêda, half vṛitti : Mâdana, son of Basavana, Mailâra, son of Gôvinda, Timmana, son of Kôṭidêva, these three persons of Vasishṭha-gôtra and Rîg Vêda get half vṛitti each.

Lines 79—84.

To Kṛishṇabhaṭṭa and Singaṇa of Viśvāmītra-gôtra and Ṛig Vêda, sons of Râghava and Nâgaṇa, one vṛitti (each) : to Nâgaṇa of Yajur Vêda and Âtrêya-gôtra, son of Gôpaṇa, half a vṛitti : to Avvaṇa, son of Tippana of Vasishṭha-gôtra and Yajur Vêda, half a vṛitti : to Sangana, son of Dêvaṇa of Ṛig Vêda and Âtrêya-gôtra, half a vṛitti : to Paṇḍari, son of Viṣṇu of Śukla Yajur Vêda and Gautama-gôtra and to Mallappa, son of Nôrnappa of Yajur Vêda and Vasishṭha-gôtra, half a vṛitti : to Râmachandra, Bomaṇa, Lôkaṇa and Timmaṇa of the Atri, Vasishṭha and Bharadvâja-gôtras and of the Ṛig and Yajur Vêdas, one vṛitti each is to be given.

Dêvarâya-mahârâya's gift

Note.

This copper plate śâsana consisting of two plates was found in the house of the village accountant of Chôlênahalli. The plates measure 11"×7"× $\frac{1}{4}$ ". There is writing on one side of the first plate and on both sides of the second plate. There is a hole on the top of both the plates. There is no seal nor ring. The letters of the record are well carved in Nandi Nâgari characters. But there are several orthographical errors. The language is Sanskrit. The record is however incomplete as it stops after reciting the names of the donees and referring to king Dêvarâya. Another plate which must have contained the boundaries of the village granted, terms of gift, imprecatory verses, signature, etc., seems to have been lost.

The grant belongs to the reign of the Vijayanagar King Dêvarâya II, son of Vijayabhûpati and Nârayaṇâmbikâ. The usual stanzas in praise of the Sangama dynasty of kings from Yadu and Sangama down to Dêvarâya II are given (*cp.* E. C. XII, Tumkur 11) after the invocatory verses addressed to the gods Varâha and Gaṇêśa.

The object of the record is to register the gift of an agrahâra village called Chôlîsaṭṭipalli (Chôlênahalli) renamed Tryambakapura situated in the Penugonḍa-puri kingdom, Rodda province, Tumbekallu-sthala to certain Brahmans with Kriyâśakti-guru at their head by the king Dêvarâya II.

The date of the grant is given as Ś1351 Saumya sam. Bhâdrapada śu 15 Monday with a lunar eclipse and corresponds to 12th September 1429, a Monday with a lunar eclipse and occurring in the month of Nija Bhâdrapada.

The importance of the record lies in its containing the gôtra and sûtra of the royal preceptor Kriyâśakti, not found so far in the inscriptions and literary references to that guru. He is stated in this record to belong to Kâśyapa-gôtra and to have been a follower of the Yajur Vêda. He is also honoured in this record with the appellation *bhuvana-guru* or world-preceptor. Among the other donees are some names ending in ârâdhya (*cp.* E. C. XI, Davangere 23 of 1410).

Kriyâśakti was a famous teacher who belonged to the Suddha Śaiva sect of Śaivism, evidently the same as the Kâlâmukha sect. His name, religion and the

preference shown to the Kashmir Brahmans and Śaiva agamas by his disciple Mādhavamantrin lead to the inference that he belonged to the Kālāmukha sect. This had numerous votaries in the Karnāṭaka from very early times but practically disappeared after the reign of Dēvarāya II. It is believed that its followers were absorbed by the Viraśaiva or Lingayat cult and the Smārta or Advaita sect. There are references to the guru Kriyāśakti from 1347 A.D. to 1431 A.D. in inscriptions, and hence it is surmised by some scholars that there were several gurus of this name during this period.

The absence of the gōtra and sūtra of the Kālāmukha gurus so often met with in inscriptions should not be taken to denote that they were opposed to Vedic teaching and the Brahman social system. The Kālāmukha gurus are always praised as being well-versed in the Vēdas and Vēdāṅgas. A lithic record at Belgāmi, the chief centre of the Kālāmukha sect, dated 1036 A.D., while referring to the Kālāmukha priest Lakṣṭśvara-panḍita gives in a verse the essence of his doctrine: Mahādēva is god, his feet are worthy of worship by all the world. The rule enjoined in the three Vēdas for the order of castes and āśramas is dharma. (E.C. VII, Shikarpur 126: translations, P. 98).

There are several inscriptions and literary works referring to Kriyāśakti from the time of Harihara I down to the reign of Dēvarāya II.—The earliest of these inscriptions is the Hechehe copper śāsana of 1347 in which he is spoken of as the guru of Mādhava, minister of Prince Mārpa and praised as an incarnation of Śiva (E. C. VIII, Sorab 375). Heddase Plates of Mārpa contain the same information and are of the same date (M.A.R. 1929, P. 168).

A stone inscription of Bukka I, dated 1368 at Muchchaṇḍi speaks of Kāśi Vilāsa Kriyāśakti as the instructor of Mādhava (or Mādhava-mantrin), in Pure Saivism (E.C. VII Shikarpur 281). A copper plate grant of Harihara II dated 1378 speaks of Kriyāśaktyāchārya as the *kula* guru (family preceptor) of the king (E.C. V, Channarayapatna 256). The Gadag Plates of Harihara II, dated 1379, refer to a grant made by the king at the instance of his preceptor śrīmad rājaguru mahāmaṇḍalāchārya Vāṇivilāsa Kriyāśakti. This is believed to be different from Kāśi Vilāsa Kriyāśakti (M.E.R. 1925, p 88). The Hosahalli Plates of Harihara II, dated 1384, describe Harihara II as having listened to the teachings of Kriyāśakti and Vidyāraṇya (Journal of Bombay Historical Society, Vol. I, No. 2, p. 1). A lithic record of the same reign, dated 1390 A. D. at Śankaratīrtha near Muḷabāgal states that Immaḍi Bukka, son of Harihara II granted the village Kummāyipalli for the services of the shrine of Vidyāśankara set up in memory of the guru Kriyāśakti who had died in the previous year (1389). This record would establish some connection between him and Vidyāśankara. Whether Vidyāśankara was merely the name of the deity set up or whether he had anything to do with the Vidyātīrtha of Śringēri who died about 1356 or with Vidyāśankara, the guru of Narahari, successor of

Mādhavamantrin at Goa cannot be determined (*see* M.A.R. 1932, p. 106; J.B. Br. A.S. IV, p. 108).

After this we have two copper plates of Harihara, dated 1398 and 1399 which also praise Harihara II as the worshipper of the feet of rāja-rāja-guru-pitāmaha Kriyāśaktidēva who was the worshipper of the feet of Svayambhu Triyambakadēva (M.A.R. 1912, P. 47). A lithic record of the same reign, dated 1403 speaks of the governor of Āraṅga named Viṭṭhanna Oḍeyar as a swan at the lotus feet of Kriyāśakti-guru-muniśvara and registers a gift of land to Kriyāśakti-dēva-rāya-voḍeyar and also to the guru of the Śringēri Matt (Singēriya voḍeyar) [E.C. VI Koppa 53: also Koppa 52 and E.C. VIII, Tirthahalli 133.]

We next come to the records of the reign of Dēvarāya I. A stone inscription at the Harihara temple at Harihara speaks of Dēvarāya as having obtained his supreme knowledge by the favour of rāya-rāja-guru-maṇḍalāchārya Kriyāśakti-guru. It is dated in 1410 A.D. (E.C. XI, Davangere 23). The Daṇḍepalli Plates of Dēvarāya I's son Vijaya-bhūpati call Vijaya-bhūpati as a disciple of Kriyāśakti-dēśika and record a gift by that king of a village called Kriyāśakti-pura to Brahmans. (E.I. XIV, p. 80). A stone record of the reign of Dēvarāya II at Puttūru in South Canara District, dated 1431 A. D. registers a gift of lands on the occasion of the visit of the teacher Kriyāśaktidēva to the place. The Superintendent for Epigraphy, Madras who has noticed this in his Annual Report on South Indian Epigraphy for 1931 (P. 48) gives his opinion that this Kriyāśakti is evidently different from his namesake who was the spiritual preceptor of Mādhavamantrin and also of Harihara II.

In none of the above stone or copper records are the gōtra and sūtra of Kriyāśakti given. A few references to Kriyāśakti in contemporary literature may be noticed here. Tātparyadīpikā, a work in Sanskrit being a commentary on a philosophical treatise called Sūtasamhitā by Mādhava-mantrin tells us that the author (here called Mādhavāchārya) was a disciple of Kāśīvilāsa Kriyāśakti. As stated already Mādhavamantrin served under Prince Mārāpa, Bukka I and Harihara II. Kampa-rāya-charitam of Gangādēvi also speaks of Kāśīvilāsa Kriyāśakti as her guru. Śrīnātba author of some Chāṭu verses in Telugu states in his work that the goddess Sarasvatī got for him the title of Kavi Sārvabhauma before Chandrabhūsha Kriyāśakti Rāya. (Sources of Vijayanagar History by S. Krishnaswami Iyengar, p. 61). In a foot note on p. 61 of the same work Dewan Bahadur Dr. S. Krishnaswami Iyengar opines that this is a distinct person from Kāśīvilāsa Kriyāśakti, the preceptor of Mādhavamantrin and Gangādēvi, the first member of the full title being the personal designation of the occupant and the second that of the office.

MYSORE DISTRICT.

21

HEGGADADEVANKOTE TALUK.

At the village Belatūr, in the hobli of Antarasante, on a stone lying near the Karalumanṇagudi.

Size 2'—6" × 2'.

Old Kannaḍa language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಅಂತರಸಂತೆ ಹೋಬಳಿ ಬೆಳತೂರುಗ್ರಾಮದ ಕರಲುಮಂಣಗುಡಿ ಬಳಿ ದಿದ್ದು
ಯಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 2½' × 2'.

ಹಳಗನ್ನಡಕ್ಷರ.

1. . . . ಪ	8. . . ಯಕಾಸ್ಯಪಗೋತ್ರ ಮಾರಯ್ಯ
2. . . . ಯರ	9. . . ಗಾಮುಣ್ಣಪದಿಕರ್ಣುಗಮಣ್ಣ
3. . . ಣ್ಣಪಪೃಥುವಿ	10. . . ಯದತ್ತಿಯನತಿವೊಂ ಕೆಹೆ
4. . . ಯುತ್ತಿರೆ ಬಾಗಿಜಬು	11. . . ಲ್ಲ ಈ ಕವಿಲೆಯ ಪಾರ್ವರನ
5. . . ಗುಣಿಯುಂ ಪೆಣ್ಣತಿಪ (?)	12. . . ಬುತುಗಕೊಂಗುಣಕ್ಕಟ್ಟಿದ
6. . . ಯುಬಿಟ್ಟದತ್ತಿಬಿತ್ತುವ	13. ಕೆಹೆ ಬಿಟ್ಟ ದತ್ತಿ
7. . . ಗೆ ಸುಸ್ಥಿ ಗ್ರಹಣದೊಳ್ಳೆನಿ	

Transliteration.

1. . . . pa
2. . . . yara
3. . . ṇṇapa prithuvi
4. . . yuttire Bâgija Bu
5. . . guṇiyuṃ peṇḍati Pa (?)
6. . . yu biṭṭa datti bittuva
7. . . ge susthi grahaṇadoḷ teni
8. . . ya Kâsyapa-gôtra Mâravya
9. . . gâmuṇḍa padirkaṇḍuga mannu
10. . . yi-dattiyan aḷidom kere
11. . . lla t kavileya pârvaran a
12. . . Butuga-Konguṇi kaṭṭida
13. kere biṭṭa datti

Translation.

. . . . While Anṇapa was ruling the earth, Bâgija Bu [tuga] Konguṇi and
his wife Pa made the gift of *bittuvaṭṭa*. Be it well. On the occasion of

eclipse, Gāmuṇḍa granted 10 kaṇḍugas of land to Mārayya of Teni . . .
ya Kāśyapagôtra. He who destroys this gift will incur the sin of destroying ? tanks,
red cow, and Brahmins. The grant made for the tank built by Bûtuga Konguṇi.

Note.

This inscription is fragmentary as the inscription stone is broken on both the sides and a number of letters are lost both at the beginning and end of lines 1—11.

A king is first referred to as ruling the earth. Only the letters *ṇapa* at the end are now left. The name may stand for *Annapa*. There is a *Noḷamba* king *Annapa* who ruled from 931 to 940 over parts of Tumkur and Chitaldrug Districts. Whether his rule extended over parts of Mysore District cannot be determined definitely. But the exercise of some authority in the Ganga kingdom by the *Noḷambas* is indicated in some inscriptions (*see* M.A.R. 1939, p. 177; E.C. III, Mandya 13 of 395). No date is given in the record but the characters appear to belong to the 10th century A.D.

The main object of the inscription is to record the construction of a tank by Bûtuga Konguṇi and a grant made for the same. This Bûtuga was probably the same as the Ganga king who slew the Chôla king Râjāditya at Takkôlam (E.C. III, Mandya 41) about 949 A.D. At the time of the grant he might have been a prince. The present record gives the title *Bâgiya* to him. It is not clear what it means. His wife is also stated to have joined with him in making a grant of *bittuvaṭṭa* for the tank built by him. But her name is lost in the inscription except the initial *Pa*. The record next refers the grant of 10 kaṇḍugas of land to Mārayya of Kāśyapagôtra by some gāmuṇḍa. Probably the donee of this grant Mārayya received confirmation of the grant of *bittuvaṭṭa* for the tank from Bûtuga and his wife. An imprecation is contained against the violators of the grant. The word *bittuvaṭṭa* seems to indicate either a portion of the produce of the lands below a tank or some wet lands below a tank granted to the person who built the tank or repaired it.

Regarding the wife of Bûtuga Konguṇi, we have only the initial letter *Pa* for her name. Even this letter is not very clear. So far we have come across the names of two wives of his, Rêvakanimmaḍi, the Râshṭrakûṭa princess, and Chikkabbe referred to in a record at Âlahalli (E. C. VII, Shimoga Taluk, 96 and E. I., IV, 350).

Very close to the inscription stone is a ruined old tank and it is probable that this was the tank referred to in the lithic record.

22

At the village Ningahalli in the same hobli, on the 1st vitragal near the forest settlement.

Size 5'—6"×4'—0".

Kannada language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಕಂದಲಕೆ ಹೋಬಳಿ ಬೇಟರಾಕ್ ನಿಂಗಹಳ್ಳಿ ಊರಕುಪ್ಪೆ ಹತ್ತಿರಯರುವ
೧ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5½' × 4'.

1. ಸ್ವಸ್ತಿಶ್ರೀ	9. ಯಧಪ್ಪರಕು
2. ಮತುಪ್ಪ	10. ಲದ ವೀರ
3. ಭವನಂವ	11. ನ್ ಕಾದಿ
4. ತ್ವರದ	12. ಸ್ಥಾನಮಂ
5. ಕಾರ್ತಿಕ ಬ	13. ಕೊಣ್ಣು ಮ
6. ಕನೇದಿವ	14. ರ ಲೋ
7. ಸ ಬಡಿ	15. ಕಕೆನಂದಂ
8. ಬಳ್ಳಿವಾಡಿ	

Note.

This records the prowess of a warrior named Vira of *Adhatarakula* (lit. family of the brave) who fought with the sword and died after capturing a stronghold.

The date of the event is given as the 9th lunar day of the dark half of Kārtika in the year Prabhava.

No king is named nor is the record dated in any era. The characters seem to belong to the 11th century A.D.

23

On a second viragal at the same place.

Size 5' × 4'

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 11ನೆಯ ವಿರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿಶ್ರೀಮತು ಸಕವರಿಪ ಕೌಂ	8. ಚೋಳ
2. ಕೊಂಬನೂಟ ಕೊಂಭತ್ತೆರಡನೆ ವರ್ಷಂ	9. ದೇವ
ಶ್ರೀ ಕರವುಷ್ಕ	10. ಗ್ಗೈಯಾ
3. ೧೦ನೆ ಬೀರಬಯನಾಡಹರಿವಿನಲು ಕಾದಿ	11. ಣ್ಣ . . .
ಕಳ್ಳರಟ್ಟ	12. ಯ್ತಾ . . .
4. ಬೀರಪಡಕೆನಂದರು	13. ವಧ
5. ವೀ	14. ವರಿಪ
6. ರರಾ	15. ಸ್ವಸ್ತಿಶ್ರೀಮಂಗಳ
7. ಬೇಸ್ತು	16. . . ಮಗಂ ಬಹಿನಿದ ಕಲು

Note.

Some letters are lost in lines 11, 12 and 16 of the record. This record belongs to the reign of the Chōla king Vira Rajendra Chōla and mentions the death of a

warrior named Bira while fighting the battle of Bayanâd against thieves. His son is said to have got the viragal inscription engraved.

The date is given as Ś 992 Śri Kara Pushya 10 and the regnal year of Vira Rājendra Chōla is also given but it cannot be clearly made out owing to lacunae. Ś 992 is equivalent to 1069 or 1070 A.D. which would be the 6th or 7th regnal year of Vira Rājendra (*see* E. C. X, Chintāmaṇi 161) and corresponds to the cyclic year Śauniya or Śādhāraṇa and not Khara. The nearest Khara corresponds to A.D. 1051 which would fall in the 34th or 35th regnal year of Rājendra Chōla. There is some confusion in the date. Perhaps the word Śrikara in line 2 might simply mean auspicious and not indicate the name of the cyclic year.

24

At the village Bichanahalli in the hobli of Antarasante, on a stone near the Māri shrine.

Size 5'×4'.

Kannada language and characters.

ಹೆಗ್ಗದೇವನಕ್ಕೋಟೆ ತಾಲ್ಲೂಕು ಅಂತರಸಂತೆ ಹೋಬಳಿ ಬೀಚನಹಳ್ಳಿ ಮಾರಿಗುಡಿ ಹತ್ತಿರಯರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'×4'

1.
2.
3. ಗೌತಮ ಕ್ಷೇತ್ರ
4. ಮೇಶ್ವರರಾಜ
5. ಡಲಕರಗಂಡ
6. ಪಟ್ಟಣ ಸಿಂಹಾನಾಧೀಶ್ವರರಾಗಿ
7. ದೇವರಾಜಪುರದ ಪುತ
8. ಯಾ ಚಾಮರಾಜಪೊಡೆಯರ
9. ಕ್ರಮಾರ್ಜಿತವಾಗಿ ಬಂದ ಹುರದ ಕೊಡೆ ಉಭಯಂ
10. ಉಪಗ್ರಾಮಗಳು ಸರ್ವಮಾನ್ಯವಾಗಿ ದೇವರಾಜಪುರವನು
11. ಸೋಗಲವಾಡಿ ಪುರಸ್ಥಳದ ಬೀಚನಹಳ್ಳಿ ಕಳೆಯ
12. ನೂರು ಆ ಕಲ್ಲಿನ ತೆಂಕಳಪುರವಾದ ಮ ಗ್ರಾಮಸಹವಾಗಿ ಯೀವೂರಚತು
13. ಪುರಿಗಳಾಗಿ ಸಂಧತವಾಗಿ ದೇವರಾಜಪುರ ಮಾಡಿ ನಾನಾ ಗೋತ್ರದ ನಾನಾ ಸೂತ್ರದ
ನಾನಾ ಶಾಖೆಯ
14. ಇದ ಸಕಲವಿದ್ಯಾಪಾರಂಗತರಾದ ಬ್ರಾಹ್ಮಣೋತ್ತಮರಿಗೆ ಮಾಡಿ
ಪುತ್ರಪೌತ್ರಪಾರಂ
15. ಪರೆಯಾಗಿ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು
ಕೃಷ್ಣಾರ್ಪಣ ಬುದಿ
16. ಯಿಂದ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸುವಂತಾಗಿ ದಾಯಾದ್ಯ ಮಕ್ಕಳು ಸಹವಾಗಿ ಪುತ್ರಪೌತ್ರಪಾ

17. ರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟ ಶಿರಾತಾನನ
18. . . ಮೆಯೊಳಗುಳ್ಳ ನಿಧಿಸಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಅಗಾಮಿ ನಿಧಿ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗತೇಜ ಸ್ವಾಮ್ಯಂಗಳನು
19. ಅಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಿಂದ ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟ ಹೊಳೆಬೀಜ
20. ನಹಳಿಗೆ ಪ್ರತಿನಾಮಧೇಯವಾದ ದೇವರಾಜಪುರವೆಂಬ ಅಗ್ರಹಾರದ ಶಿರಾತಾನನ ಸ್ವದತ್ತಾಂ ಪರ ದತ್ತಾಂ ವಾ ಯೋ
21. ಹರೇತಿ ವಸುಂಧರಾ ಪಷ್ಪಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ ದಾನಪಾಲನಯೋ ಮೃಧೈ ದಾನಾಭೈಯೋ
22. ನೃಪಾಲನಂ ದಾನಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This records the gift of the village Bichanahalli situated in Sôgalavâdîpurasthala in Hurada-sîme with certain hamlets forming them into an agrahâra named Dêvarâjapura made by the king of Mysore, Dêvarâja Voḍeyar, son of Dêvarâja Voḍeyar and grandson of Châtnarâja Voḍeyar. The agrahâra was granted free from all taxes and with all the rights of possession to certain Brahmans not named who are said to have been proficient in all branches of learning. The king Dêvarâja Voḍeyar is stated to have been seated on the throne of Śrîrangapaṭṭana (Seringapatam). The usual imprecations occur at the end of the grant.

No date is given. The donor Dêvarâja Voḍeyar was the king of Mysore from 1659 to 1672.

25

On a viragal in the forest block of the deserted village Lakshmanâpura in the hobli of Kandali.

Size 5'×4'

Kannada language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಕಂದಲಕೋಟೆ ಬೇಟರಾಕ್ ಲಕ್ಷ್ಮಣಾಪುರದ ಬ್ಲಾಕಿನಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5'×4'

- | | |
|------------------------|-------------------------------|
| 1. ಪೂರ್ವದೇಸಮುಂ | 9. ಸದಬಹುಳತ್ರಯೋದಸಿ |
| 2. ಗಂಗೆಯುಂ ಕಡಾರಮು | 10. ಬ್ರಹ್ಮಸ್ತತಿವಾರದನ್ನು |
| 3. ಗೊಣ್ಣ ಕೊಪ್ಪರಕೇಸ | 11. ಬಾಣಗಬೀಮಯ್ಯನಮಗ |
| 4. ರಿಪರಮರಾನ ಶ್ರೀ | 12. ತಟ್ಟಲ ಏಟಗಾವುಣ್ಣನಮಾವ |
| 5. ರಾಜೇನ್ದ್ರಚೋಲದೇವರು | 13. ಸಾನ್ತಯ್ಯ ಕೊಟಗಮ್ಮನ್ನು ತುಟು |
| 6. ಯಾಣ್ಣು ರಿದಾಪುದು ಸಕ | 14. ವಕೋಣ್ಣ ಪೋಪಾಗದಟ್ಟ ಬನ್ನಾಂ |
| 7. ವರಿಷ ೯೫೩ನೆಯಪ್ರ | 15. ಡಿ ತುಟುವಮಗುಟ್ಟಿ ಸುರ |
| 8. ಮೋದನಂವತ್ಸರದ ಚೈತ್ರಮಾ | 16. ರಗತಿಗೆನನ್ನ |

Transliteration.

1. Pûrvva-dêsanum
2. Gamgeyumu Kadâramu
3. gomḍa Koppara Kêsa-
4. ri-paramar âna śrî
5. Râjêndra-chôla-dêvaru
6. yâṇḍu 19 dâvudu Saka
7. varsha 953 neya Pra-
8. môda-samvatsarada Chaitra-mâ-
9. sada bahula trayôdasi
10. Brihaspati-vâradandu
11. Bâniga Bimayyana maga
12. Taṭṭala Êchagâvunḍana mâva
13. Sântayya Koṭagam bandu turu-
14. va koṇḍu pôpâgadatta Binnâm-
15. ḍi turuva magulchi sura-
16. ra gatige sanda

Translation.

During the 19th regnal year of Śrî Râjêndrachôladêvar, Koparakêsariparamar, the conqueror of Pûrvvadêśa (Eastern country), Gange and Kadâra,—on Thursday, 13th lunar day of the dark half of the month Chaitra, in the year Pramôda, the Śaka year 953—when Sântayya Koṭaga, uncle of Taṭṭala Êchagâvunḍa, son of Bâniga Bimayya, came and seized the cows, the brave Binnânḍi recovered the cows and attained the region of the gods.

Note.

This is one of the usual viragal records describing the exploits of a hero named Binnânḍi in recovering the cattle of the village from the attacks of enemies. It belongs to the reign of the Chôla king Râjêndrachôla I (1012-1044 A. D.) and is issued in the 19th year of his reign in Ś 953 Pramôda Chaitra ba 13 Thursday, corresponding to 2nd April 1030 A.D. Its importance lies in its giving both the regnal and Śaka years of Râjêndra Chôla I and helping in the determination of the year of his accession like a few other inscriptions published already.

NANJANGUD TALUK.

26

At the village Bankahalli in the hobli of Huilahalli, on a stone set up in the field of the patel Ketegaṇḍa.

Size 5'×3'—9"

Kannaḍa language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲಕಳ್ಳಿಹೋಬಳಿ ಬಂಕಹಳ್ಳಿ ಗ್ರಾಮದ ಪಟೇಲ್ ಕೇತ ಗೌಡನ ಹೊಲದಲ್ಲ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 5' x 3 1/2'.

1. ಸ್ವಸ್ತಿ ಶ್ರಿ ಜಯಾಯುರಾರೋಗೈಶ್ವರ್ಯಾರ್ಥಿವ್ರದ್ಧಿರನ್ನು ಸಕವರುಷ
2. ೧೨೦೪ ನಂದ ನಂದನ ಸಂಪತ್ಸರದ ಚೈತ್ರನು ೧೫ಬ್ರ ಶ್ರೀಮತ್ಪ್ರತಾಪ
3. ಚಕ್ರವರ್ತಿ ಹೊಯಸಳವೀರ ಬಲ್ಲಾಳದೇವರೈರು ದೋರನಮುದ್ರದ ರಾಜಧಾನಿಯ
4. ನೆಲೆವೀಡಿನಲು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರಲು ಕುಮಾರನಾಡಕಾ
5. ಜಿ ನಾಡಲು ಪಿರಿಯನಿರಿಗೆ ನೆಲೆಯಾದ ಹೊಕ್ಕು ನಾಡ ನಾಳ್ವರುಗಪುಡುಗಳು ವೀ
6. ರ ಬೈರೆಯ ನಾಯ್ಕನ ಅಗ್ರತನೂಭವ ಮಂಚನಾಯ್ಕಮತ್ತಂ
7. ಬೈಚೆಯನಾಯ್ಕನ ಸುಪುತ್ರರೂ ಮಾರ
8. ಬೈಚೆಯನಾಯ್ಕನು ತತ್ಪುತ್ರ ಬೈಚೆಯನಾಯ್ಕ
9. ನುನುಬದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರಲು ತತ್ಪಾದಾ[ರಾ]ದಕರಪ್ಪ
10. ರಾನ್ವಯಗಗನಪಾತ್ರ೯ಂದ ನೆನಿಸಿದ ವೀರಯಗೌಡನ ಸುಪುತ್ರಕುಲದೀಪಕರು ಬಿಂಮ
11. ಕೈಗೌಡ ಮಲಣ ಗವುಡ ಸಂಬುವ ಗವುಡ ಕೇತ ಗವುಡ ಬೀಚ ಗವು [ಡ] ಯಂತೀ
12. ಅಯ್ಯರು ಆ ಬಂಕಹಳಿಯನು ಮಾಡಿ ಸುಬದಿವಿರುತಿರಲು ತದುಗ್ರಾಮದ
13. ಲು ಕನ್ನೆಗೆಜೆಯ ಕಟ್ಟಿಸಿ ದೇವಾಲಯವನೆತ್ತಿಸಿ . . . ದೇವರಿಗೆ ಕ
14. ಲಗಾಣವ ನಡ್ವಿ ದೇವರ ನಿವೇದ್ಯಾರ್ತ್ಯ ಮಂಣನು ದಾರಾಪೂರ್ವಕಂ ಮಾಡಿಯಾಚಂ
15. ದ್ರಾಕೈ ತಾರಂಬರಂ ಸಲುವಂತಾಗಿ ಬಿಟ್ಟರು ಮಂಗಳ ಮಾ
16. ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
17. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ ಸಪ್ತಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿವ್ವಾಯಾಂ
18. ಪಾಯತೆ ಕ್ರಿಮಿ ||

Note.

This record belongs to the reign of the Hoysala king Ballāḷa III and describes the creation of a village called Bankihalli by five gaudas named Bimmakkagaḍa, Malanagaḍa, Sambuvagaḍa, Kētagaḍa and Bichagaḍa, sons of Virayagaḍa. They are also stated to have constructed a tank and a temple at the village, set up a stone oilmill for the service of the temple and granted some land for food-offerings to the god enshrined in the temple. The gaudas are said to be subordinates of the nāl-prabhu-gaudas of the rich Hōkkunāḍu district in Kārenāḷ belonging to Kumāra-nāḍu. The names of the nāl-prabhu-gaudas are given as Manchananāyaka, eldest son of Vira Baireyanāyaka, Māranāyaka, son of Baichayanāyaka, and Baicheyanāyaka, son of The usual imprecatory verse occurs at the end of the grant and also a sentence with the meaning "may there be increase in prosperity, long life, good health and wealth is found at the commencement of the record."

The record is dated Ś 1214 Nandana sam. Chai śu 15 Brihavāra and corresponds to 3rd April 1292 A.D.

At the village Amukahalli in the same hobli of Hullahalli, on a broken stone lying in a field behind the Mâri temple.

Size 1'-6" × 1'-3".

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲಹಳ್ಳಿ ಹೋಬಳಿ ಬೇಟರಾಕ್ ಅಮುಕಹಳ್ಳಿ ಮಾರಿ ಗುಡಿಗೆ ಹಿಂದೆ 50 ಗಜ ದೂರದಲ್ಲಿ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1¼'.

1. ಮಹ
2. ವೆ | ತ್ರೈಲೋಕ್ಯವಿಷಯಾರಂ
3. ಯಾದ್ವದಯ ಶಾಲಿವಾಹನ ಸಕವರು
4. ರುಪ ಸಂದ ವಿಸ್ವಾವಸುಸಂವತ್ಸರ
5. ಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ
6. ಜ್ಯಂಗೈಯಲ್ಲಿ ಮೈಸೂ ನಿಂತಾ
7. ತಾಪ ಶ್ರೀ ಸೂರ್ಯ
8. ರಾಜ್ಯಂಗೈಯಲ್ಲಿ ಕ
9. ಭಾಗದ
10. ಮಡಿ

Note.

This record is full of lacunæ as a portion of the inscription slab is broken on both sides and the pieces on each side are lost leaving only the middle portion of the slab intact. It seems to refer to some king as the overlord with the titles, *rājādhirāja* and *rāja-paramêśvara* and some subordinate of his is spoken of as the ruler of the throne of Mysore. It is probable that the first king referred to is a king of Vijayanagar. The letters *tāpa śri-sūryya* in line 7 may mean that the Mysore king referred to was a sun in brightness. But nothing can be definitely stated about the meaning.

As regards the date, only the cyclic year *Viśvāvasu* is named and the figure indicating the number of years lapsed in the *Śālivāhana* era is lost. The characters seem to belong to the 17th century and it is possible that *Viśvāvasu* might stand for 1665 A.D. when *Dēvarāja* *Vaḍeyar* was king of Mysore. The previous cyclic year *Viśvāvasu* coincided with 1605 A.D. At this date the Mysore kings had not yet obtained the throne at Seringapatam and are not spoken of in contemporary inscriptions as seated on a throne. In the later years *Viśvāvasu*, occurring in 1725 A.D. and 1785 A.D. the Mysore kings are not spoken of as subordinates since the Vijayanagar empire had disappeared by that time.

SERINGAPATAM TALUK.

28

Chikkabbehalli copper plate grant of Krishnarāya dated Ś 1439 found in the Taluk Treasury at Seringapatam, Seringapatam Taluk. [Plate XXIV].

3 plates : 10" × 7" : Nāgari characters : Sanskrit language : Boar Seal.

ಶ್ರೀರಂಗಪಟ್ಟಣದ ಬಹಾನೆಯಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.

3 ಹಲಗೆಗಳು : 10" × 7" : ನಾಗರಾಕ್ಷರ : ಸಂಸ್ಕೃತಭಾಷೆ : ವರಾಹಮುದ್ರೆ.

1 B—

1. ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಃಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮು
2. ರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯತಂಭವೇ | ಹರೇರ್ಲೋ
3. ರಾವರಾಹತ್ಯದಂಷ್ಟಾದಂಡಃಸಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾ
4. ತ್ರೀಚೈತ್ರತ್ರಿಯಂದಧಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮಪ್ರತ್ಯೂಹತಿಮಿರಾ
5. ಪಪಂ ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಧೂತಂ ಹರಿಣಾವಿಚಪ್ಪಜ್ಯತೇ | ಅಸ್ತಿಕ್ಷೀ
6. ರಮಯಾದ್ವೇಷೈರ್ಮಥೈವಾನಾಂನೃಹಾಂಬುಧಃ | ಸವನೀತಮಿವೋದ್ಧೂತಮ
7. ಪನೀತತಮೋಮಹಃ | ತಸ್ಯಾನೀತನಯಸ್ತಪೋಭಿರತುರೈರನ್ಯ
8. ಥನಾಮಾಬುಧಃ ಪುಣ್ಯೈರಸ್ಯಪುರುರ(ವ)ವಾಭುಜಬರೈರಾಯುದ್ವಿಷಾಂ
9. ನಿಘ್ನತಃ | ತತ್ಪ್ರಾಯುರ್ನಹುಜೋಷ್ಯ ತಸ್ಯ ಪರುಷೋಯುದ್ಧೇ ಯಯಾತಿಕ್ಷಿ
10. ತೌ ಖ್ಯಾತಃಸ್ತಸ್ಯತು ತುರ್ವಸುವನುನಿಭ ಶ್ರೀದೇವಯಾನೀಪತೇ | ತದ್ವಂ
11. ಶೇ ದೇವಕೀಜಾನಿದಿದೀಪತೀಂಮೃಧೂಪತಃ | ಯಶಸ್ವೀತುಲುವೇಂದ್ರೇ
12. ಪುಯದೋ [ಃ] ಕೃಷ್ಣಇವಾನ್ಯಯೇ | ತತೋಭೂದ್ಭುಕ್ಯಮಾಹಾನಿರಿತ್ವರಕ್ಷಿತಿ
13. ಪಾಲಕಃ | ಅತ್ರಾನಮಗುಣಭ್ರಂಶಂ ಮೌಳಿರತ್ನಂಮಹೀಂಭುಜಾಂ | ಸರ
14. ಸಾದುದಭೂತಸ್ತಾನೈರನಾವನಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಜೋ
15. ದೇವಕೀ ನಂದನಾದಿವ | ಕಾಪೇರಿಮಾಶುಬಧ್ವಾಬಹಲಜಲತರಾಂ
16. ಯೋವಿಲಂಘ್ಯವ ಶತ್ರುಂ ಜೀವಗ್ರಾಹಂ ಗೃಹೀತ್ವಾಸಮಿತಭುಜಬರಾ
17. ತ್ವಂಚೈರಾಜ್ಯಂತದೀಯಂ | ಕೃತ್ವಾಶ್ರೀರಂಗಪೂರ್ವಂ ತದವಿನಿಜವಶೇ
18. ಪಟ್ಟಣಯೋಬಧಾಶೇ ಕೀರ್ತಿಪ್ರಸ್ತಂಭಂ ನಿಬಾಯತ್ರಿಭುವನಧವನಸ್ತೂ
19. ಯಮಾನಾವದಾನ[ಃ] | ಚೇರಂ ಚೋಳಂಚಪಾಂಡ್ಯಂತಮಪಿಚಮಧುರಾವಲ್ಲಭಂ
20. ಮಾನಭೂಪಂವೀರ್ಯೋದಾಗ್ರಂತುರುಷ್ಯಂ ಗಜಪತಿನೃಪತಿಂಚಾಪಿಚಿತ್ವಾತ
21. ದನ್ಯಾನ್ | ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಭೂಧೃತ ಚಾಂತನಿತಾಂತಂ
22. ಖ್ಯಾತಕ್ಷೋಣೀಪತೀನಾಂ ಸ್ರಜಮಿವಶಿರಸಾಂ ಶಾಸನಂ ಯೋವ್ಯತಾನೀತ್ |
23. ವಿವಿಧಸುಕೃತೋದ್ಧಾಮೇರಾಮೇಶ್ವರಪ್ರಮುಖೇಮುಹುರ್ಮುಹಿತಹೃದಯಸ್ತಾ
24. ನೇಸ್ತಾ ನೇವ್ಯಧತ್ತಯಥಾವಿಧಃ | ಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭು
25. ವಿಷೋದತತ್ರಿಭುವನಜನೋದ್ಗೀತಂ ಸ್ವೀತಂ ಯಶಃಪುನರುಕ್ತಯನ್ | ತಿ
26. ಪ್ಪಾಜೀನಾಗರಾದೇವೈಃಕೌಶಲ್ಯಾಶ್ರೀಶುಮಿತ್ರಯೋ | ದೇವೈರಿವನ್ಯ
27. ಶಿಂಹೇಂದ್ರತಸ್ತಾತ್ಪಂಕ್ತಿರಥಾದಿವ | ವೀರಾವಿನ[ಯಿ]ನೌರಾಮಲಕ್ಷ್ಮಣಾ

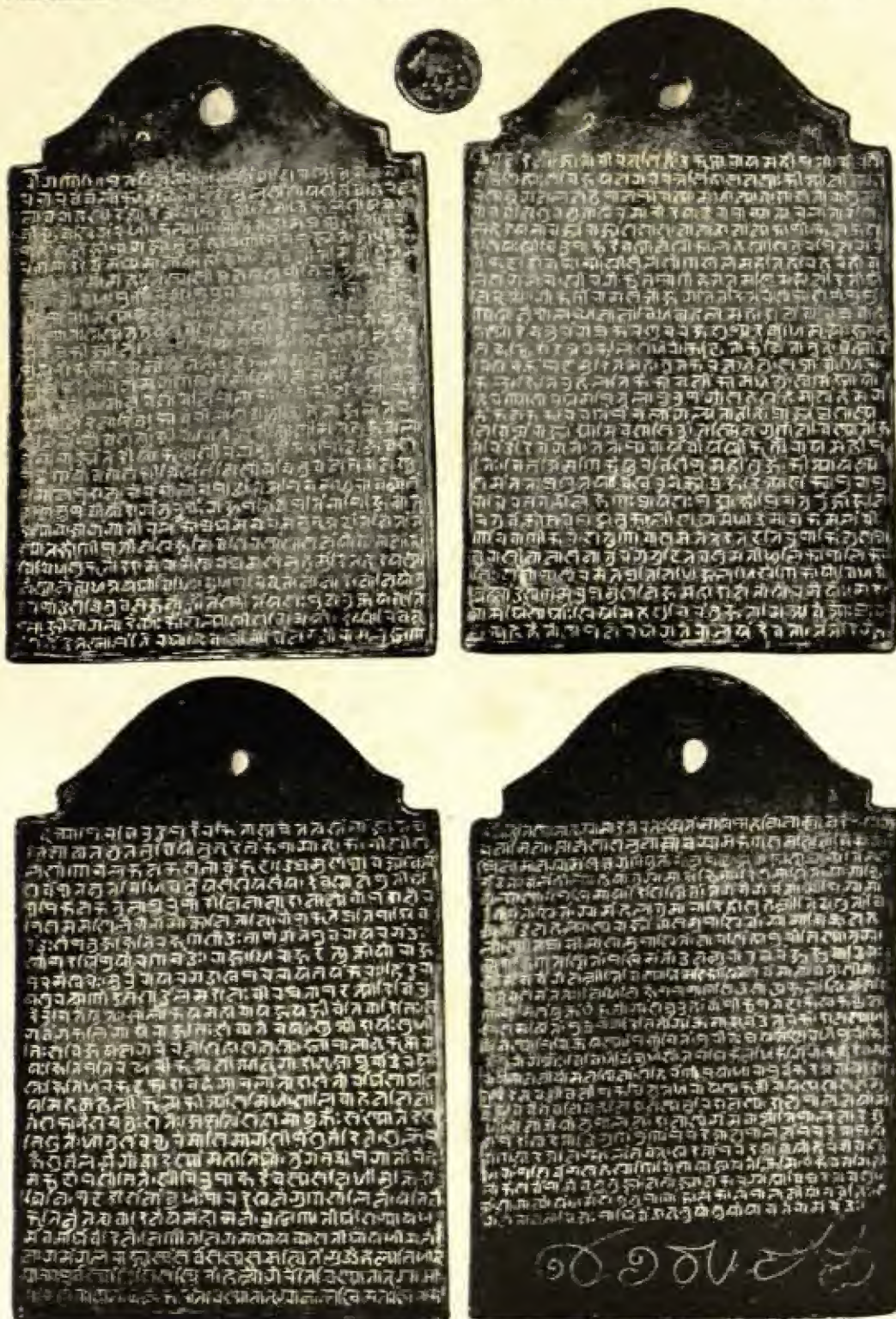
II A—

28. ವಿವನಂದನಾ | ಜಾತಾ ವಿರನ್ಯನಿಂಹೇಂದ್ರಕೃಷ್ಣ ರಾಯಮಹೀಪತೀ | ವಿರಶ್ರೀ
29. ನಾರಸಿಂಹಃ ಸ ವಿಜಯನಗರೇರತ್ತನಿಂಹಾನನಸ್ತಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿ
30. ರನ್ಯನ್ಯಗನನಹುಪಾನಪ್ಯವನ್ಯಾಮಥಾನ್ಯಾನ್ | ಅಸೇತೋರಾಸುಮೇ
31. ರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಾಚ್ಯಾತ್ಯಚರಾಂತಾದಖಿ
32. ಲಹ್ಯದಯಮಾವರ್ಜ್ಯ ರಾಜ್ಯಂಶಶಾನ | ನಾನಾದಾನಾನ್ಯಕಾರ್ಪೀತ್ಯನಕಶ
33. ದನಿಯಃ ಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಥಾನೇ ಶ್ರೀಕಾಲಹಸ್ತೀಶಿತುರವಿನಗರೇ
34. ವೆಂಕಟಾದ್ರಿಚಕಾಚ್ಯಂ | ಶ್ರೀಶೈಲೇಶೋಣಶೈಲೇಮಹತಿಹರಿಹರೇಹೋಬ
35. ರೇನಂಗಮೇಚ | ಶ್ರೀರಂಗೇಕುಂಭಘೋಣೇ ಹತತಮನಿಮಹಾನಂದಿತಿರ್ಥೇ
36. ನಿವೃತ್ತೈಃ | ಗೋಕರ್ಣೇರಾಮಸೇತ್ಯಾಜಗತಿತದಿತರೇನ್ಯವ್ಯಶೇಷೇಪುಪುಂ
37. ಣ್ಯಸ್ಥಾನೇಷ್ವಾಲಬ್ಧ ನಾನಾವಿಧಬಹಲಮಹಾದಾನವಾರಿಪ್ರವಾಕ್ಯಃ
38. ಯಸ್ಯೋದಂಚತ್ತು ರಂಗಪ್ರಕರಖುರರಜಶುಷ್ಯದಂಜೋದಿಮಗ್ನಃ ಕ್ಷಾಭ್ಯ
39. ತ್ವಕ್ಷಚ್ಚದೋದತ್ತರಕುಲತದರೋತ್ಕಂಠಿತಾಕುಂಠಿತಾಭೂತ್ | ಬ್ರಹ್ಮಾಂಡಂ
40. ವಿಶ್ವಚಕ್ರಂಘಟಮುದಿತಮಹಾಭೂತಕಂ ರತ್ನಧೇನುಂ | ಸಪ್ತಾಂದೋದಿಂಚ
41. ಕಲ್ಪಕ್ಷಿತಿರುಹಲತಿಕೇ ಕಾಚನೀಂ ಕಾಮಧೇನುಂ | ಸ್ವರ್ಣಕ್ಷಾಯೋ
42. ಹಿರಂಣ್ಯಾತ್ವರಥಮವಿತುರಾಪೂರುಷಂಗೋನಹತ್ರಂ ಹೇಮಾತ್ಮಂ ಹೇಮಗ
43. ಥಂ ಕನಕಕಿರಿದಂ ಪಂಚರಾಂಗೈಲ್ಯತಾನೀತ್ | ಪ್ರಾಚ್ಯಂಪ್ರಶಾನ್ಯ
44. ನಿರ್ವಿಘ್ನಂ ರಾಜ್ಯಂ ದ್ಯಾವಿವಶಾನಿತುಂ | ತಸ್ಮಿನ್ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿ
45. ತೇರಿಂದ್ರದಿವಂಗತೇ | ತತೋಪ್ಯವಾರ್ಯವೀರ್ಯ ಶ್ರೀಕೃಷ್ಣರಾಯಮಹೀಪ
46. ತಃ | ಬದ್ಧಿಮಣಿಕೇಯೂರ[ನಿ]ರ್ವಿಶೇಷಂಮಹೀಂಧುಜೇ | ಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿ
47. ನಮಂತತಃ ಪ್ರಶ್ನುತಯಾವಿತ್ವಂರುಚ್ಯೈಕೈ ಪ್ರಚೇದಿತ್ಯಾನಂಕೈ ಪುರಾ ಪು
48. ರಾರಿರಭವದ್ಭಾಳೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಬೋಜನಿ
49. ಚತುರ್ವಕ್ತ್ರೋಧವತ್ಪದ್ಮಭೂ ಕಾಳೀ ಬಡ್ಗಮಥಾದ್ರಮಾಚ ಕಮಲಂ ವೀ
50. ಣಾಂಚವಾಣೀಕರೇ | ಶತ್ರುಣಾಂ ವಾಸಮೇತೇ ದದತ ಇತಿ ರುಷಾ ಕಿಂನು ಸಪ್ತಾಂ
51. ಬುರಾನೀ ನಾನಾಸೇನಾತುರಂಗ ತ್ಪುಟಪಸುಮತಿರ ಧೂಲಿಕಾಪಾಲಿಕಾ
52. ಛಃ | ಸಂಸೋಷ್ಯ ಸ್ವೈರಮೇತಪ್ರತಿನಿಧಿಜಲದಿಶ್ರೇಣಿಕಾ ಯೋ ವಿಧತ್ತೇ
53. ಬ್ರಂಹ್ಮಾಂಡಸ್ವರ್ಣಮೇರುಪ್ರಮುಖ ನಿಜಮಹಾದಾನತೋಯೈರಮೇಯೈಃ | ಮದ್ಧ
54. ತ್ತಾಮರ್ಥಿಸಾರ್ಥಾಃ ಶ್ರಿಯಮಿಹ ಸುಚರಂ ಭುಜತಾಮಿತ್ಯವೇತಃ ಪ್ರಾಯ
55. ಪ್ರತ್ಯೂಹಹೇತೋಸ್ತ ಪನರಥಗತೇರಾಲಯಂ ದೇವತಾಂ ತತ್ತದಿಗ್ವೈ

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56. ತ್ರ ವೃತ್ತಾಪಿರವಿರುದಪದ್ಮೈರಕಿತಾಸ್ತತ್ರ ತತ್ರಸ್ತಂಭಾಂಜಾತ ಪ್ರ
57. ತಿಷ್ಠಾನ್ಯತನುತಭುವಿಯೋಭೂಧ್ಯದಭ್ರಂಕಪಾಗ್ರಾನ್ | ಕಾಚೇ ಶ್ರೀಶೈ
58. ಲಶೋಣಾಚಲಕನಕನಥಾ ವೆಂಕಟಾದ್ರಿಪ್ರಮುಖೇಷ್ವಾ ವರ್ತ್ಯಾ ವರ್ತ್ಯ
59. ತರ್ವೇಷ್ಟತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯ | ದೇವಸ್ಥಾನೇಷು ತೀರ್ಥೇ
60. ಪ್ಪವಿಕನಕತುರಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇಷೋಪದಾನ್ಯೇರ
61. ವಿನಮಮವಿರೈರಾಗಮೋಕ್ತಾನಿತಾನಿ | ರೋಪಕೃತಪ್ರತಿಪಾರ್ಥಿವ

CHIKKABBEHALI GRANT OF THE VIJAYANAGAR KING KRISHNARAYA.



62. ದಂಡಃ ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶಾಡಃ ಭಾಷೆಗೆ ತಪ್ಪವ ರಾಯರ ಗಂಡಃ |
63. ಸ್ತೋಷ[ಕ್ಯ]ದರ್ಥಿಮಯೋರಣಚಂಡಃ | ರಾಜಾಧಿರಾಜ ಇತ್ಯುಕ್ತೋಯೋರಾಜ
64. ಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರ ಗಂ[]ಡಾ ಶ್ವಪರರಾಯ ಭಯಂಕರಃ | ಹಿಂದೂರಾ
65. ಯಸುರತ್ರಾಣೋದುಷ್ಪತಾದೂಲ ಮದ್ದನಃ ವೀರಪ್ರತಾಪ ಇತ್ಯಾದಿದಿರು
66. ದೈರುಹಿತ್ಯಯುತಃ | ಆಲೋಕಯ ಮಹಾರಾಯ ಜಯಜೀವೇತಿವಾದಿಭಃ | ಆಂ
67. ಗವಂಗ ಕಲಂಗಾಪ್ಯೈರಾಜಃ ಶೇಷತೇಜಃ | ಸ್ತುತ್ವಾದಾರ್ಯಃ ಸುರೀ
68. ಭಃನವಿಜಯನಗರೇ ರತ್ನಶಿಂಹಾಸನಸ್ತಃ | ಕ್ಷಾಮಾರಾಂಸ್ ಕೃಷ್ಣರಾ
69. ಯಃಕ್ಷಿತಿಪತಿರದರಿಕೃತ್ಯ ನೀತ್ಯಾನ್ಯಗಾದೀನ್ | ಆಪೂರ್ವಾದ್ರೀರರ್ಥಾ
70. ಸ್ತಃಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇಮಾಚರಾಂತಾದಾಶೇತೋರರ್ಥಿ ಸಾರ್ವತ್ರಿ
71. ಯಮಿಹ ಸಢಲೀಂಕೃತ್ಯಕೀರ್ತ್ಯಾನಮಿಂಧೆ | ಶಾಲಿವಾಹನನಿರ್ನೀ
72. ತೇಶಕಾದ್ರೀಶಚತುಃತಪ್ತಃ | ಅಶ್ವತ್ರಿಂಶಸಮಾಯುಕ್ತೈಃಸಂಖ್ಯತೇದಶ
73. ಭಿಶ್ರುತಃ | ಧಾತುಸಂವತ್ಸರೇ ಮಾಸಿ ಮಾರ್ಗಶೀರ್ಷೀಶುಭೇ ದಿನಃ | ಶುಕ್ಲಪ
74. ಕ್ಷೇ ಶುಭೇಲಗ್ನೇ ಗೋದ್ವಾದಶ್ಯಾಂ ಮಹಾತಿಥಾ | ತುಂಗಭದ್ರಾಪಗಾಶೀರೇಹೇ
75. ಮಕೂಚೋಪಶೋಭಿತೇ | ಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಯನನ್ನಿದೌ ಮುಕ್ತಿದಾ
76. ಯನಿ | ಪಚ್ಛದ್ವರ್ತನಾಂಬುಧೇಃ ಪಾರದೃಶ್ಯನೇಗುಣಶಾಲಿನೇ | ಯತಿಸ
77. ಕೃತಿನೇ ತತ್ಪವಾದಿನೇ ಯಮಹಾತ್ಮನೇ | ಬ್ರಹ್ಮಣ್ಯಾರ್ಥ ಶಿಷ್ಯಾಯಧ
78. ಮರ್ವಮಾರ್ಥವೇದಿನೇ | ನಿರ್ಜೀತನಿಗಮಾಥಾಯ ವ್ಯಾಸತೀರ್ಥಾಯ ದೀಮತೇ |
79. ನಾಗಮಂಗಲರಾಜ್ಯಸ್ಥಂ ಸರ್ವಸಸ್ಯಸಮನ್ವಿತಂ | ಗುಡ್ಡಹಳ್ಳಭಿದಾದ್
80. ಗ್ರಾಮಾತ್ ಪೂರ್ವಸ್ಯಾಂ ದಿಶಿಸಂಸ್ಥಿತಂ | ಹರ್ಷಗೈರ್ವೀತಿವಿಖ್ಯಾತಾತ್ ಗ್ರಾಮಾ
81. ದ್ವಕ್ಷಣತಃ ಸ್ಥಿತಂ | ಬಲ್ಲಕರ್ವೀತಿವಿಖ್ಯಾತಾತ್ ಗ್ರಾಮಾತ್ಪಶ್ಚಿಮತಃ ಸ್ಥಿತಂಕೆ

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82. ರೇಕೋದ್ವಿತಿಖ್ಯಾತಾತ್ ಗ್ರಾಮಾದುತ್ಸರತಃ ಸ್ಥಿತಂ | ಮಾಯವ್ವಹಳ್ಳಿನಾಮಾಚದೇವನಾಗ
83. ರನಾಮಿನಾ | ಅನೇಸಾಸಲು ನಾಮಾಚಗ್ರಾಮಕೇಣಸಮನ್ವಿತಂ | ಚಿಕ್ಕದ್ವಿಹ
84. ಳಿನಾಮಾನಂಗ್ರಾಮಂಸವಗುಣೈರ್ಯುತಂ | ಚೆನ್ನಪಟ್ಟಣರಾಜ್ಯಸ್ಥಂ ಪ್ರಾಚ್ಯಂ ತಿಂಮನ
85. ಮುದ್ರತಃ | ದೇರ್ವಹೊಳ್ಯಾಪ್ತಯಾತು ಗ್ರಾಮಾದ್ವಕ್ಷಿಣಾಂದಿಶಮಾಶ್ರಿತಂ | ಗ್ರಾಮಾಚ್ಚಿಪ
86. ನಳ್ಯಾಖ್ಯಾತ್ ಪಶ್ಚಿಮಾಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ತಗಚೆಗೆರ್ವನಾವೋಪಿಗ್ರಾಮಾ
87. ದುತ್ತರತಾಂಶ್ರಿತಂ | ಗ್ರಾಮಂ ಹಲವುಮಾರಾದಿ ಹೊಸಹಳ್ಳೀತಿಚಶ್ರುತಂ | ಬಿ
88. ಲ್ಲಗೊಂಡನಹಳ್ಯಾಖ್ಯ ರಾಜ್ಯೇವಾಸಮುಪಾಶ್ರಿತಂ | ಗ್ರಾಮಾಚ್ಚಿಕ್ಕನಹ
89. ಳ್ಯಾಖ್ಯಾತ್ ಪ್ರಾಚೀಮಾತಾಮುಪಾಶ್ರಿತಂ | ನಾರಸಿಂಹ್ಯಪುರೀಭಿಖ್ಯಾತ್ ಗ್ರಾ
90. ಮಾದ್ವಕ್ಷಿಣತಸ್ಥಿತಂ | ಪಶ್ಚಿಮಂಕೊಡನಲ್ಲೂರೋರುತ್ತರಂ ಜೂಜುವಾಡಿತಃ |
91. ಗ್ರಾಮಂಚ ಪೆಂಗನಲ್ಲೀತಿವಿಖ್ಯಾತಿಂ ಮದಿಕಾಂಶ್ರಿತಂ | ಸರ್ವಮಾನ್ಯಚತುಃ ನೀಮಾನಂ
92. ಯುತಂಚ ಸಮಂತತಃ | ನಿಧಿನಿಕ್ಷೇಪವಾವಾಣ ಸಿದ್ಧಸಾದ್ಧ್ಯ ಜರಾಂಸ್ಥಿತಂ | ಅಕ್ಷಿ
93. ಣ್ಯಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಐಕಥೋಗ್ಯಂಸಧೂರುಹಂ | ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚಕರ್ಥೇನಾ
94. ಪಿನಮನ್ವಿತಂ | ಪುತ್ರಪೌತ್ರಾದಿಭಿರ್ಭೋಗ್ಯಂ ಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನಸ್ಯಾಧ
95. ಮನಸ್ಯಾಪಿ ವಿಕ್ರಯಸ್ಯಾಪಿಚೋಚಿತಂ | ಪರೀತಃ ಪ್ರಯತ್ಯೆನ್ನಿಗ್ಧೈಶ್ಚ ಪುರೋಹಿ
96. ತಪುರೋಗಮ್ಯಃ | ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ಚಾತ ಪದಿಕೈರದಿಕೈರ್ಗಿರಾಂ | ಕೃಷ್ಣದೇವಮಹಾ

97. ರಾಯೋಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಂಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ |
98. ತದಿದಮವನೀವನೀಪಕ ವಿಸುತಧರಾಯಸ್ಯ ಕೃಷ್ಣರಾಯಸ್ಯ | ಶಾಸನಮು
99. ರುಕವಿವೈಭವನಿವಹ ನಿದಾನಸ್ಯ ಭೂರಿದಾನಸ್ಯ | ದಾನಪಾಲನಯೋರ್ಮು
100. ಧೈರಿದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ | ದಾನಾನ್ಯರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛು
101. ತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾ
102. ರೇಣಸ್ವದತ್ತನಿಷ್ಕಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಹರೇಚ್ಛವಸುಂ
103. ಧರಾಂ | ಪಷ್ಪರ್ವಪನಹತ್ರಾಣ ವಿಷ್ಣುಯಾಂಜಾಯತೇ ಕ್ರಿಮಿ | ಐಕ್ಯವಧಗಿನೀ
104. ರೋಕೇ ಸರ್ವೇಷಾಮೇವದೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧ
105. ರಾಂ | ಸಾಮಾನ್ಯೇಯಂ ಧರ್ಮಸೇತುಂ ನೃಪಾಣಾಂಕಾರೇಕಾರೇಪಾಲನೀಯೋಭವದ್ಧಿಃ | ಸ
106. ಪಾರ್ಸೇತಾನದಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ |
107. ಶ್ರೀ ವಿರುಪಕ್ಷ

I B—

1. ಶ್ರೀಗಣಾಧಿಪತये नमः । नमःस्तुंगशिखिदं विचंद्रचाम
2. रचारवे त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे । हरेर्ली
3. लावराहृदय दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत्र धा
4. त्रीच्छत्रधियं दधौ । कल्याणायಾस्तु तद्धाम प्रत्यूहतिमिरा
5. पहं । यद्रजोप्यगजोद्धतं हरिणापि च पूज्यते । अस्ति क्षी
6. रमयाद्ವೈರ್ಮಥ್ಯಮಾನಾನ್ಮಹಾಬುಧಃ । ನವನೀತಮಿವೋದ್ಭುತಮ
7. पनीततमो महः । तस्यासीत्तनयस्तपोभिरतुलैरन्व
8. र्थनामा बुधः पुण्यैरस्य पुरुरववाभुजवलैरायुर्द्विधां
9. निघ्नतः । तस्यायुर्ನಹ್ನುಯ್ಯ ತಸ್ಯ ಪುರುಷೋ ಯುಧೇ ಯಾತಿ ಕ್ಷಿ
10. तौ । ख्यातःस्तस्यतु तुर्वसुवसुनिभश्रीदेवयानीपते । तद्वं
11. शे देवकीजानिर्दिदीपे तिम्रभूपतिः । यशस्वी तुलुवೆದ್ರೆ
12. ಪು ಯದೋಃ ಕೃಣ್ಣ ಇವಾನ್ವಯೇ । ತತೋಭೂದ್ಧಕ್ರಮಾಜಾನಿರೀಶ್ವರಕ್ಷಿತಿ
13. पालकः । अत्रासमगुणभ्रंशं मौळिरत्नं महीभुजां । सर
14. सादुदभूतस्मात्तरसावनिपालकः । देवकीनंदनात्कमो
15. देवकीनंदनादिव । कावेरीमागुवध्वा बहलजलतरां
16. यो विलंघ्यैव शत्रुं जीवग्राहं गृहीत्वा समितभुजवला
17. तंचय राज्ञं तदीयं । कृत्वा श्रीरंगपूर्वं तदपि निजवशे
18. पट्टणं यो यमाशे कीर्त्तिस्तंभं लिखाय त्रिभुवनभवनस्तू
19. यमानापदान । चेರೆಂ ಚೊಡೆಂ ಚ ಪಾಂಡ್ಯಂ ತಮಪಿ ಚ ಮಧುರಾವಲ್ಲಂ
20. मानभूपं वीर्योदाग्रं तुरुष्कं गजपतेनृपतिं चापि जित्वा त
21. दन्यान् । आगंगातीरलंकाप्रथमचरमभू [भू] तटांतनितांतं
22. ख्यातक्षोणीपतीनां स्रजमिव शिरसां शासनं यो व्यतानीत् ।
23. विविधसुकृतोद्दामे रामेश्वरप्रमुखे सुहुर्मुदितहृदयस्था
24. ने स्थाने व्यधत्त यथाविधिः । बुಧಪರಿವೃತೋ ನಾನಾದಾನಾನಿ ಯೋ ಭು
25. वि षोडश त्रिभुवनजनोद्गीतं स्फुटं यशः पुनरुक्तयन् । ति
26. ष्याजी नागलादेव्योः कौशल्याश्रीशुमित्रयो । देव्योरिव नृ
27. शिहेंद्रत्तस्मात्पं केरथादिव । ವೀರೌವಿನ್[ಯಿ]ನೌ ರಾಮಲಕ್ಷ್ಮಣಾ

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28. विच नंदनौ । जातौ वीरजुसिहेंद्रकृष्णरायमहीपती । वीरश्री
29. नारसिंहः सविजयनगरे रत्तसिंहासनस्थः कीर्त्या नीत्या नि
30. रस्यचूगनळनहुषानप्यवन्यामथान्यान् । आसेतोरासुमे
31. रोरवनिमुरनुतः स्वैरमाचोदयाद्रेरापाच्यात्यचलांतादस्त्रि
32. लहदयमावर्ज्य राज्यं शशास । नानादानान्यकार्पात्कनकश
33. दसि यः श्रीविरूपाक्षदेवस्थाने श्रीकालहस्तीक्षितुरपि नगरे
34. वैकटाद्रौ च काच्यं । श्रीशैले शोणशैले महति हरिहरे होय
35. ले संगमे च । श्रीरंगे कुंभघोणे हततमसिमहानंदित्तीयं
36. निवृत्त्यैः । गोकर्णे रामसेत्तौ जगति तदितरेस्वप्यशेषेषु पुं
37. ण्यस्थानेष्वालब्धनानाविधबहलमहादानवारिप्रवाहैः
38. यस्योदंचत्तुंगप्रकरखुररजशुण्यदंबोधिमग्नः क्षमाभू
39. त्पक्षच्छिदोदत्तरकुलिशधरोत्कंठिताकुंठिताभूत् । व्रंक्षांडं
40. विश्वचक्रं घटमुदितमहाभूतकं रत्नधेनुं । सप्तांबोधिं च
41. कल्पक्षितिरुहलतिके काचनीं कामधेनुं । स्वर्णक्ष्मा यो
42. हिरण्याश्वरथमपि तुलापूरुषं गोसहस्रं हेमाश्वं हेमग
43. भं कनककरिथं पंचलांगल्यतातीत् । प्राज्यं प्रशास्य
44. निर्विघ्नं राज्यं धामिव शासितुं । तस्मिन् गुणेन विख्याते क्षि
45. तेरिंद्रे दिवंगते । ततोप्यवार्यवीर्यश्रीकृष्णरायमहीप
46. तिः । विमलैः मणिहेतूर[ने]र्विशेरं महीं भुजे । कीर्त्यायस्य
47. समंततः प्रभुतया विश्वं रुचैक्यं वजे देत्यासंकथ पुरा पु
48. रारिरभवद्भालेक्षणः प्रायशः पद्माक्षोपि चतुर्जोजनि
49. चतुर्वक्त्रोभवत्पद्मभू कालीखड्गमधाद्रमा च कमलं वी
50. णां च वाणी करे । शत्रूणां वासमेते ददत इति रुपा किनु सप्तां
51. वुरासी नानासेनातुरंगवुष्टितवसुमती धूलिका पालिका
52. भिः । संसोप्य स्वैरमेत प्रतिनिधिजलधिध्रेणिका यो विधत्ते
53. व्रंक्षांडं स्वर्णमेरुप्रमुखनिजमहादानतोयैरमेयैः मह
54. त्तामर्थिसार्थाः श्रिममिहसुचिरं भुजतामित्यवेत्यः प्राय
55. प्रत्युहहेतोस्तपनरथगतेरालयं देवतां तत्तदिग्जै

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56. ब्रवृत्त्यापिरविरुदपदैरकितास्तत्र तत्र स्तंभां जातप्र
57. तिष्ठान्वतनुत भुवि योभूभृदभ्रंकषाग्रान् । काची श्रीशै
58. लशोणाचलकनकसभावेकटाद्रिप्रमुखेष्ववर्त्यावर्त्य
59. शर्वेष्वतनुत विधिवद्भयसे श्रेयसे य । देवस्थानेषु तीर्थे
60. ष्वपि कनकतुलापूरुपादीनि नानादानान्येषोपदानैर
61. पि सममखिलैरागमोक्तानि तानि । रोपकृतप्रतिपार्थिव
62. दंडः शेषभुजक्षितिरक्षणशौडः भावेने तप्पुव रायर गंडः ।
63. स्तोप[क]ुदर्थिषु यो रणचंडः । राजाधिराज इत्युक्तो यो राज
64. परमेश्वरः । मूरुरायर ग[०]डा इवपररायभयंकरः । हिंदुरा
65. यसुरत्राणो दुष्टशार्दूलमर्हिनः वीरप्रताप इत्यादिविरु

66. दैरुचितै युतः । आलोकय महाराय जय जीवेति वादिभिः । अं
 67. गवंगकलिगाद्यै राजभिः सेव्यते च यः । स्तुत्यौदार्यः सुधी
 68. भिः सविजयनगरे रत्नशिंहासनस्तः । क्षमापालान् कृष्णरा
 69. यः क्षितिपतिरधरीकृत्य नीत्यानुगादीन् । आपूर्वाद्विरथा
 70. स्तः क्षितिधरकटकादाच्च हेमाचलांतादासेतोरर्थिसार्थश्चि
 71. यमिह सढलीकृत्य कीर्त्या समिधे । शालिवाहननिनीं
 72. ते शकाब्दे शचतुःशतैः । अष्टत्रिंशसमायुक्तैः संख्या ते दश
 73. भिक्षुते । धातुसंवच्छरे मासि मार्गशीर्षे शुभे दिने । शुक्लप
 74. क्षे शुभे लग्ने गोद्रादश्यां महातिथौ । तुंगभद्रापगातीरे हे
 75. मकूटोपशोभिते । श्रीविरूपाक्षदेवस्य सन्निधौ मुक्तिदा
 76. यिनि । यद्दर्शनांबुधेः पारदृश्वने गुणशालिने । यतिने
 77. कृतिने तत्त्ववादिने यमहात्मने । ब्रह्मण्यतीर्थशिष्याय ध
 78. र्मवर्मार्थवेदिने । निर्णीतनिगमाधाय व्यासतीर्थाय धीमते ।
 79. नागमंगलराज्यस्थं सर्वसस्यसमन्वितं । गुडूहल्यभिधाद्
 80. ग्रामात् पूर्वस्यां दिशिसंस्थितं । हल्लौ गेरैति विख्यातात् ग्रामा
 81. दक्षिणतः स्थितं । बल्लेकरैति विख्यातात् ग्रामात्पश्चिमतः स्थितं के

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82. रेकोद्विवति ख्यातात् ग्रामादुत्तरतः स्थितं । मायप्पहळिनाम्ना च देपसाग
 83. रनामिना । आनेसासलु नाम्ना च ग्रामकेण समन्वितं । चिकच्येह
 84. ळिळनामानं ग्रामं सर्वगुणैर्युतं । चेन्नपट्टणराज्यस्थं प्राच्यांतिमस
 85. मुद्रतः । वेळहोळ्याहया तु ग्रामादक्षिणां दिशमाश्रितं । ग्रामाच्छिव
 86. नळ्याख्यात् पश्चिमायां दिशि स्थितं । तगचेगेरैनाम्नोपि ग्रामा
 87. दुत्तरतां श्रितं । ग्रामं हल्लुमारादि होसहळ्ळीति च श्रुतं । वि
 88. ल्लगोडनहळ्याख्यराज्ये वासमुपाश्रितं । ग्रामाच्चिकनह
 89. ळ्याख्यात् प्राचीमाशामुपाश्रितं । नारासिंहपुरीभिख्यात् प्रा
 90. मादक्षिणतस्थितं । पश्चिमं तोडनल्लुरोत्तरं जूजुवाडितः ।
 91. ग्रामं च वेगेनल्लीति विख्यातिं मदिकां श्रितं । सर्वमान्यचतुःसीमासं
 92. युतं च समंततः । निधिनिक्षेपपापाणसिद्धसाढ्यजलां न्वितं । अक्षे
 93. ण्यागामिसंयुक्तं ऐकभोग्यं समूहं । वापीकूपतटाकैश्च कच्छेना
 94. पि समन्वितं । पुत्रपौत्रादिभिर्भोग्यं कमादाच्चंद्रतारकं दानस्याध
 95. मनस्यापि विक्रयस्यापि चोचितं । परीतः प्रयतैस्तिग्धै पुरोहि
 96. तपुरोगमैः । विविधैर्विबुधैश्चैतपथिकैरधि कैर्गिरां । कृष्णदेवमहा
 97. रायो माननीयो मनस्विनां । सहिरण्यपयोधारापूर्वकं दत्तवान्मुदा ।
 98. तदिदमवनीवनीपकविनुतधरा यस्य कृष्णरायस्य । शासनमु
 99. रुकविवैभवनिवहनिदानस्य भूरिदानस्य । दानपालनयोर्म
 100. ध्ये दानाच्चेयोनपालनं । दानास्वर्गमवाप्नोति पालनादच्चु
 101. तं पदं । स्वदत्ताद्विगुणं पुण्यं परदत्तानुपालनं परदत्तापहा
 102. रेण स्वदत्तनिष्फलं भवेत् । स्वदत्तां परदत्तां वा यो हरेच्च वसुं
 103. धरां । पष्टिर्वषसहस्राणि विष्ठायां जायते किमि । ऐकैवभगिनां
 104. लोके सर्वेषामेवभूभुजां । नभोज्यातकराग्राह्या विप्रदत्तावसुंध

105. रं । सामान्येयं धर्मसेतुं नृपाणां काले काल पालनीयो भवद्भिः । स
 106. वानेतान् भाविनः पार्थिवैर्द्रान् भूयो भूयो याचते रामचंद्रः ।
 107. श्री विरुपक्ष. (In Kannaḍa characters).

Transliteration.

I B—

1. śri Gaṇādhi-patayē namaḥ । namaḥ (s)tuṅga-śiraś-chuṇḍi-champdra-châma-
2. ra-chârave trailôkya-nagarârambha-mûlastambhâya Sambhave । Harêr li-
3. lâ-varâhaśya damshtrâ-dampdaḥ sa pâtu vaḥ । Hêmâdri-kalaśâ yatra dhâ-
4. trî chehhatra-śriyaṁ dadhan । kalyaṇâyastu tad-dhâma pratyûha-timirâ-
5. pahaṁ yad-gajôpyagajôdbhûtaṁ Harinâpi cha pûjyate । asti kshi-
6. ramayâddêvair mathyamânâṁ mahâmbudhêḥ । navanitani ivôdbhûtam a-
7. panita-tamô mahah । tasyâsit tanayas tapôbhir atulair anva-
8. rtha-nâmâ Budhah puṇyair asya Purura (va)-vâ bhujabalair âyur dvishâm
9. nighnataḥ । taśy Âyur Nahushôshya tasya parushô yuddhê Yayâti [h] kshi-
10. tau khyâtaḥ stasya tu Turnvasu [r] vasunibha [ś] śri Dêvayanîpate [h] ।
tad-van-
11. sê Dêvakijânir didipe Timimma-bhûpatih । yaśasvi Tuluvêmpdrê-
12. shu Yadô [h] Krishṇa ivânvaye । tatôbhûd Bukkamâjânir Îśvara-kshiti-
13. pâlakah । atrâsam agunabhrasam mauḷiratnam mahimbbhujân । sara-
14. sâd udabhût tasmân Naraśâvanipâlakah । Dêvaki-namdanât Kamô
15. Dêvakinamdanâd iva ॥ Kâvêriṁ âsu badhvâ bahala-jala-tarâṁ
16. yô vilamgbyaiva śatruṁ । jivagrâham grihîtvâ samita-bhujabalâ-
17. t Tamchya-rajyam tadiyam । krîtvâ Śriramga-pûryam tad-api nija-vaśê
18. patṭanam yô babhâśê kirtti-stambham nikhâya tribhuvana-bhavana-stû-
19. yamânâpadâna[h] । Chêram Chôlam cha Pâṇḍyam tam api cha Madhurâ-
vallabham
20. Mânabhûsham vîryôdâgram Turushkam Gajapati-nripatiṁ châpi jîtvâ ta-
21. danyân । â-Gaṁgâ-tira-Lampâ-prathama-charana-bhû-bhritt-tatâmta [m]
nitâmtam
22. khyâta-kshônîpatînam srajam iva śirasam śâsanam yô vyatânî ।
23. vividha-sukritôddâme Râmêśvara- pramukhê muhur mudita-hrîdaya-sthâ-
24. nê sthânê vyadhata yathâ-vidhiḥ । budha-parivritô nânâ-dânâni yô bhu-
25. vi shôḍaśa tribhuvana-janôdgitam sphitam yaśah punaruktayan । Ti-
26. ppâji-Nâgalâdêvyôḥ Kauśalyâ-śri-Sumitrayô[h] । dēvyôr iva Nri-
27. simhêmpdrat tasmât Pamktirathâd iva virau vina[yi] nau Râma-Lakshmanâ-

II A—

28. v iva namdanau । jâtau Vira-Nrisimhêmpdra-Krishṇarâya-mahipatiḥ । vira śri
29. Nârasihyah sa Vijayanagare ratta-simhâsanasthaḥ kirttyâ nîtttyâ ni-
30. rasyan Nriḡa-Naḷa-Nahushân apyavanyâm athânyân । â-sêtor â-Sumê-
31. rôr avani-sura-nutah svairâṁ achôdayâdrêr â-pâchyâtyachalâmtâd akhi-

32. la-hṛidayam âvarjya rājyaṃ śaśāsa | nānā-dānānyakārshit Kanakaśa-
 33. dasi yaḥ śrī Virūpāksha-dēvasthāne śrī Kālahatīsitur api nagarē
 34. Vemkaṭādrau cha Kā [m] chyam || Śrīśailē Śōṇa-śailē mahati Hariharē [A]
 hōba-
 35. lē Saṃgamē cha | Śriramgē Kumbhaghōṇē hata-tamasi mahā-Namditīrthē
 36. Nivṛittyaiḥ | Gōkarnē Rāmasēttau jagati tad-itareshv-apyasēshēshu puṃ-
 37. nya-sthānēshvālabdha-nānā-vidha-bahala-mahā-dānā-vāri-pravāhaiḥ
 38. yasyōdamchat-turamga-prakara-klura-rāja [ś] śushyad-ambhōdhi-magnah
 kshamābhṛi-
 39. t-paksha-chchlidōd[y]attara-Kulīśadharōtkamṭhitā kumṭhitābhūt | brahm-
 māmḍam
 40. viśvachakraṃ ghaṭam udita-mahābhūtakaṃ ratna-dhēnuṃ saptāmbōdhiṃ
 cha
 41. kalpa-kshitirubalatikē kā[m]chanīm Kāmadhēnuṃ | svarṇakshmā[m] yō
 42. hiraṇyāśvaratham api tulāpūrushaṃ gōsahaśraṃ hēmāśvaṃ hēmaga-
 43. rbhaṃ kanaka-kari-rathaṃ pañcha-lāṃgalyatānit | prājyaṃ praśāśya
 44. nirvigṇaṃ rājyaṃ dyām iva śāsitaṃ | tasmīn guṇēna vikhyātē kshi-
 45. tērimdrē divaṃ gatē | tatōpy-avārya-vīrya- śrī Krishṇarāya-mahīpa-
 46. tiḥ | bibharti maṇikēyūra-[ni]rviśēshaṃ mahīm bhuje | kī[r]ttyā yasya
 47. samantataḥ praśrutayā viśvaṃ ruḥaikyam vrajēd ityāsamkya purā Pu-
 48. rārīr abhavad Bhālēkshaṇaḥ prāyaśaḥ padmākshōpi chaturr(bh?)ujō'jani
 49. Chaturvaktrō bhavat padmabhū[h] Kālī khaḍgaṃ adhād Rāmā cha kama-
 lam vi-
 50. ṇāṃ cha Vāṇi karē | śātrūṇāṃ vāsam ētē dadata iti ruḥa kimnu saptāṃ-
 51. burāsi[n] nānā-sēnā-turamga-truṭita-vasumatt- dhūlikā-pālikā-
 52. bhīh | saṃśōshya svairam ēta[t]- pratinidhi-jaladhi-śrēṇikā yō vidhātē
 53. brahmāmḍa- svarṇa-mēru-pramukha-nijamahādāna-tōyair amēyaiḥ |
 mad-da-
 54. ttām arthi-sārthāḥ śriyam iha suchiraṃ bhu[m]jatām ityavētyāḥ prāya[h]
 55. pratyūha-hētōs tapana-ratha-gatīr ālayaṃ dēvatā[nā]ṃ tatta[d]-digjai-

II B—

56. tra vṛittyāpi(ra) birudapadair a[n]kitā[m]statra tatra stambhām jātapra-
 57. tiṣṭhān v[y]atanuta bhuvi yō bhūbhṛid-abhramkashāgrān | Kā[n]chī Śrīśai-
 58. la Śōṇāchala Kanakasabhā Vemkaṭādri pramukh[y]ēshvāvartyāvartya
 59. śarvēshvatanuta vidhivad bhūyasē śrēyasē ya[h] | dēvasthānēshu tirthē-
 60. shvapi kanakatulāpūrushādini nānā-dānānyēvōpadānair a-
 61. pi samam akhilair āgamcētāni tāni | rōsha-kṛita-pratipārthiva-
 62. damḍaḥ sēshabhūja-kshiti-rakshaṇa-śau[m]ḍaḥ bhāshega-tappuva-rāyara-
 gaṇḍaḥ
 63. stōsha [kṛi] d arthīshu yō raṇa-chamḍaḥ | rājā-dhirāja ityuktō yō rāja-

64. paramēśvarah | mûrurâyara ga[m]dâścha pararâya-bhayaṃkarah | Himḍârâ-
 65. ya-suratrâṇô duṣṭa-śârdûla-marddanah virapratâpa ityâdi biru-
 66. dair uehitai[r] yutah | âlôkaya mahârâya jaya jîvêti vâdibhih | Am-
 67. ga Vamga Kalimḡâdyai râjabhih sévyatê cha yah | stuttyaudâryah sudhî-
 68. bhih sa Vijayanagarê ratna-sîṃhâsana-st[h]ah | kṣmâpâlâṃ Kṛṣṇarâ-
 69. yah kṣhitipatir adharikṛittya nittyâ Nṛigādîn | Apûrvâdrêr artthâ-
 70. sta(h)-kṣhitidhara-kaṭakâd â cha Hêmâchalâṃtâd âsêtôr arthi-sârtha-śri-
 71. yam iha saḍbalimkṛitya ? kṛittya samimḡdhe | Śâlivâhana-nirni-
 72. tē śakâbdêśa-chatuh-śataih | aṣṭat-triṇiśa samâyuktaih samkhyâtê daśa-
 73. bhi śrute | Dhātu-sampvachchharê mâsi Margaśtrshe śubhê dine | ſukla-pa-
 74. kṣhê śubhê lagnê gôdvâdaśyâṃ mahâ-tithau | Tuṃgabhadrapagâ-tîrê Hê-
 75. makûṭôpaśôbhite | śrî Virûpâkṣhadêvasya sannidhan muktidâ-
 76. yini | śaṭ-ddarśanâṃbudhêhî pâradrîśvanê guṇaśâlinê yatinê
 77. kritine tatvavâdinê ya(cha ?)mahâtmanê | Brahmanya-tîrtha-śiṣhyâya dha-
 78. rma-varmârtha-vêdinê | nirṇita-nigamâ [r]thâya Vyâsatîrthâya dhîmate |
 79. Nâgamamgala-râjyastham sarva-sasya-samanvitam | Guḍḍehalyabhidhâd
 80. grâmât pûrvasyâm diśi samsthitam | Hallaugerrêti vikhyâtât grâmâ-
 81. d dakṣiṇatah sthitam | Bailekarretî vikhyâtât grâmât paśchimatah sthi-
 tamke

III A—

82. rekôḍvitikhyâtât grâmâd uttaratah sthitam Mâyappahalli-nâmnâ cha
 Dêpasâga-
 83. ranâminâ | Ânesâsâlu-nâmnâ cha grâmakeṇa samanvitam Chikkabbeha-
 84. lli-nâmnâṃ grâmaṃ sava-gupair yutam | Chennapattapa-râjyastham
 prâchyam Tiṃmasa-
 85. mudratah | Berlaholyâhvayât(u) grâmâd dakṣiṇâṃ diśam âsritam |
 grâmâch Chhiva-
 86. nalyâkhyât paśchimâyâṃ diśi sthitam | Tagachegerra-nâmnôpi grâmâ-
 87. d uttaratâṃ śritam | grâmaṃ Halayumârâdi Hosahallitî cha śrutam | Bi-
 88. llagomḡdanahalyâkhyâ râjyê vâsam-upâsritam | grâmâch-Chikkanaha-
 89. lyâkhyât prâçhîm âśâm upâsritam | Nârasimha-puribhikhyât grâ-
 90. mâd dakṣiṇata sthitam | paśchimam Toḡdanallûrôr uttaram Jûjuvâḍitaḥ |
 91. grâmaṃ cha Vemgenallitî vikhyâtîṃ madikâṃ śritam | sarvamânya-
 chatuh-sîmâ-sam-
 92. yutam cha samantataḥ | nidhi nikshêpa pâshâṇa siddha sâddhya jalâṃ-
 vitam | akshi-
 93. pyâgâmi-samyuktam aika-bhôgyam sa-bhûruham | vâpi-kûpa-tâṭakaischa
 kachchhênâ-
 94. pi samanvitam | putra-pautrâdibhir bhôgyam kramâd âchamdra-târakam |
 dânasyaâdha-

95. manasyāpi vikrayasyāpi chōchitam | paritaḥ prayatai[s]nigdbai[h] purōhi-
 96. ta-purōgamaiḥ | vividhair vibudhaiś śranta-pathikair adhikair giram |
 Kṛishṇadēvamahā-
 97. rāyō mānanīyō manasvinām | sa-hiraṇṇya-payō-dhārā-pūrvakam dattavān
 mudā |
 98. tad idam avanī-vanīpaka-vinuta-dharā yasya Kṛishṇarāyasya śāsanam u-
 99. ru-kavi-vaibhava-nivaha-nidānasya bhūri-dānasya | dāna-pālanayōr ma-
 100. dhyē dānāchchēyōnupālanam | dānā[t]svargam avāpnōti pālanād achyut-
 101. tam padam | sva-dattā[d] dviguṇam puṇyam para-dattānu-pālanam para-
 dattā-pahā-
 102. rēṇa sva-datta [m] nishphalam bhavēt | sva-dattām para-dattām vā yō
 harēchecha vasuṃ-
 103. dharām | shashtir va[r]sha-sahaśrāṇi viśṭhāyām jāyatē krimi | aikaiva
 bhagini
 104. lōkē sarvēśham ēva bhūbhujām | na bhōjyā na kara-grāhyā vipra-dattā
 vasuṃdha-
 105. rā(m) | sāmānyēyam dharma-sētum nṛipāṇām kalē kalē pālanīyō bhavad-
 bhiḥ | sa-
 106. rvān ētān bhāvinah pāṛthivēndrān bhūyō-bhūyō yāchatē Rāmachandrah |
 107. śrī Virupaksha

Translation.

Lines 1—71.

Salutation to Gaṇādhipati : Praise of Śaṃbhū, Varāha and Gaṇapati : Genealogy of the Vijayanagar king Kṛishṇarāya from the Moon downwards and his praise (*see* E. C. V, Hassan 6 for a translation of the verses) : regarding Narasa's conquests Tanachyarājyam is to be interpreted as the kingdom of Tanjore (*see* para 106, p. 51, M. A. R. 1918).

Lines 71—98.

On the 12th lunar day which was a Gōdvādāśī of the bright fortnight of the month Mārgaśīra in the year Dhātu being the 1438th year in the era calculated from Śālivāhana, on an auspicious day and lagna, during a great tithi, in the presence of the God Virūpāksha, conferring liberation (from births), on the bank of the river Tungabhadra adorned with Hēmakūṭa (hill), the great king Kṛishṇarāya, deserving of respect by worthy people, surrounded by holy and loving purohita and others and also by various learned men, vedic scholars and eloquent speakers, was pleased to grant with pouring of water on gold, as a sarvamānya, with all the boundaries defined, possessed of the rights of *nidhi* (treasure on the surface), *nikshēpa* (treasure underground), *pāshāṇa* (rocks), *siddha* (ready rights), *sādhyā* (possibilities), *jala* (water springs), *akṣhiṇi* (imperishables), *āgāmi* (future rights), trees, wells, springs, tanks, *kachchha* (river banks), to be enjoyed singly, by sons and grandsons, etc., in succession

for as long as the moon and stars last with the rights of gift, mortgage and sale, three villages, namely, (1) Chikkabbeḥalli with (the hamlets) Mâyappahalli, Dêpa-sâgara and Ânesâsalu villages, highly fertile, situated in the Nâgamangala kingdom, to the east of Guḍḍeballi, to the south of Hallegere, to the west of Ballekere, to the north of Kerekôḍu, (2) Halavumâra Hosahalli, situated in Chennapaṭṇa kingdom to the east of Timmasamudra, to the south of Berlahole, to the west of Śivanalli, to the north of Tagachegere, (3) Vengenalli, situated in Billagoṇḍanahalli kingdom, to the east of Chikkanahalli, to the south of Nârasimhyapuri, to the west of Toḍanallur and north of Jâjuvâḍi, to the wise ascetic Vyâsatîrtha, disciple of Brahmanyatîrtha, who had crossed to the other shore of the ocean of the six darśanas, and was endowed with noble qualities, who was a Tatvavâḍi (discourser on tatvas : a term applied to the members of Mâdhva sect), high-souled and had understood the inner meaning of dharma and determined the purport of the Vedas.

Lines 98—107.

This is the śâsana of Kṛishṇarâya, who is praised by all who seek favours on earth, who is the source of the prosperity of great authors, and liberal in gifts. Between making a gift and protecting it, protecting is more meritorious than making the gift. By making a gift one attains svarga while by protecting a gift one goes to a region from which there is no fall. Protecting another's gift is twice as meritorious as making a gift oneself. By seizing another's gift one's own gift is rendered fruitless. He who confiscates land given by oneself or by others is born as a worm in ordure for sixty thousand years. The land given to Brahmans is the sole sister of all kings. She is to be neither enjoyed nor held by hand (taxed). This bridge of dharma is common to all kings and should be protected by you from time to time. Râmachandra asks this again and again of all future kings.

Virûpâksha.

Note.

This copper plate record which was found deposited in the Seringapatam Taluk Treasury and was forwarded by the Deputy Commissioner, Mysore District, to the Archaeological Department was noticed in p. 34 of the Mysore Archaeological Report for 1919. The text has now been published along with a translation and note.

The record registers the gift of three villages Chikkabbeḥalli with three hamlets, in the Nâgamangala kingdom, Halavumârahosahalli in the Channapaṭṇa kingdom and Vengenahalli in the Billagoṇḍanahalli kingdom to the ascetic of the Mâdhva sect, Vyâsatîrtha, disciple of Brahmanyatîrtha, by Kṛishṇarâya, king of Vijayanagar.

Vyâsatîrtha was a great scholar who has composed several important works bearing on the Dvaita school of philosophy, namely, Nyâyâmrîta, Tarkatâṇḍava, Chandrikâ and Bhêḍôjjivana. His guru was Brahmanyatîrtha. Tradition connects him with the Mâdhva gurus Vijayendra and Vâdirâja both of whom belonged to separate matts but who are said to have been his disciples. He is said to have popularised Mâdhva

religion by publishing its truths in Kannada songs composed by himself. Two great devotees Purandaradāsa, a Brahman, and Kanaka, a Sūdra, who also have composed popular songs full of religious fervour and moral teachings, are said to have been his disciples. He is said to have been connected in his early age with Lakshminārāyaṇatīrtha also known as Śrīpādarāja who resided at Muḷabāgal and who was the head of a matt at the place. The life of Vyāsatīrtha is extolled in two works Vyāsa vijaya, by Śrīnivāsatīrtha and Vyāsayōgīśācharitam, by Sōmanātha. According to tradition as recorded in the first work, the king Kṛishṇarāya was once warned of an evil muhurta approaching and he was advised to put some one else on the throne for that time. Not knowing whom to choose, the king sent out his State elephant with a garland which the animal presented to Vyāsatīrtha. The latter took his seat on the throne, averted the danger befalling the king and in the short time left him signed grants of land to Brahmins. He had the large Vyāsasamudra tank built on the Mysore and Kadapa borders. He lived for twelve years at Tirupati worshipping the god Śrīnivāsa. A vṛindāvana or tomb at a spot called Navavṛindāvana was built for him on an island in the Tungabhadra about half a mile from Ānegondi. According to a song of Purandaradāsa, his disciple, his death took place on Viḷambi sam. Phālgua ba. 4 which is equivalent to 8th March 1539, Saturday taking the nearest year Viḷambi after the death of Kṛishṇarāya (see Nāgavarma's *Chhandāmbudhi* edited by Kittel, Intro. p. 133).

Vyāsatīrtha is also called Vyāsarāya and a spiritual descendant of his resides at the matt of Sōsale in T.-Narsipur Taluk.

The date of the present grant is given as Ś 1438 Dhātu sam. Mār. śu 12 corresponding to 6th December 1516 A.D.

For Vyāsatīrtha we have the following records:—

- (1) Abbūr grant of Kṛishṇarāya to Vyāsatīrtha (E.C. IX, Chennapatna 153 of 1523). (See also M.A.R. 1919, p. 35).
- (2) Gaurāpura grant of Kṛishṇarāya to Vyāsatīrtha (E. C. VII, Shimoga Taluk 85 of 1527).
- (3) Three inscriptions in the Tirumalai-Tirupati, North Arcot District, two in the south wall of the second prākāra in the Venkaṭēśasvāmi temple, and another in the north street before the Vyāsarāya matt. These are dated in 1524 A. D. and record (a) a money grant by Vyāsatīrtha-śrīpāda-vaḍeyar to the sthānikas at Tirumalai for the service of special offerings to the gods Venkaṭēśa and Gōvindarāja at Tirumalai and Tirupati on certain days, and (b) the grant of house-sites at Tirumalai by king Kṛishṇarāya to Vyāsatīrtha for building a matt (see Tirupati Devasthanam Inscriptions, Vol. III, pp. 329, 330, 338).
- (4) Two inscriptions at Lower Tirupati, North Arcot District, in the reign of Kṛishṇarāya. The first of these dated in 1524 authorises Vyāsatīrtha-

śrīpāda-udaiyar to build his matt in the house-site of Sottaibhaṭṭar at Tirupati which was confiscated by the order of Sāluva Narasimharāya because of the theft of the temple jewels by Nambi Śirappaiyan previously and also authorises Vyāsātīrtha to receive the donor's share of the prasādam offered in the name of Kṛṣṇarāya for the use of his matt. The second of these is dated in 1528 and records that the *sthānattār* of Tirumalai agreed to make arrangements for conducting a festival to Śrī Gōvindarājasvāmi from the annual income of 60 pons of the village Oḍḍampattu gifted for the purpose by Vyāsātīrtha (*Ibid.* pp. 326, 358).

- (5) A copper plate inscription dated in Ś 1447 (A. D. 1525-26) in the reign of Kṛṣṇadēvarāya recording the grant of the village Beṭṭakoṇḍa renamed Vyāsasamudram with the village Kandakūru close to which is the big tank called Vyāsasamudram (Sewell's Antiquities, Vol. I, p. 132; Madras Epigraphical Report, C. P. 13 of 1905).
- (6) Stone inscription at Kottapalli near the Pōtarāju temple dated in Ś 1445 Svabhānu in the reign of Kṛṣṇadēvarāya recording the grant of some land to the deity by Vyāsātīrthaśrīpāda-udayalu (Inscriptions in Ceded Districts, p. 382, No. 50; also Rangacharya's Inscriptions in the Madras Presidency, p. 622, No. 533).
- (7) An inscription on the south wall of the maṇḍapa in front of the Viṭṭhala temple at Hampe, Bellari District, records the grant of some villages by Kṛṣṇarāya in Ś 1435 for services in that temple. Among the donees a certain share is assigned to Gurugaḷu Vyāsarāya. Vyāsarāya is a name often applied to Vyāsātīrtha (S.I.I., Vol. IV, p. 72, No. 277).
- (8) Jakkarājanaballi and Kannērumadugu grants of Kṛṣṇarāya dated 1521 A. D. for Vyāsātīrtha. (M.A.R. 1912, p. 50).

For a reference to Vyāsātīrtha's part in the religious activities of Kṛṣṇadēvarāya's court and his relation with his contemporary Vallabhāchārya, see Gada's *Sampradāyadīpikē* and Muraḷidharadāsa's *Śrīvallabhāchārya-charitra* quoted in Seshagiri Sastri's Rep. San. Tam. MSS. 1896-97, pp. 16 and 24.

SHIMOGA DISTRICT.

29

SORAB TALUK.

At the village Māvaḷi in the hobli of Sorab, writing on a viragal below inscription No. 1 of Sorab Taluk, published in E. C. Vol. VIII. (Plate XVIII, 2).

Old Kannada language and characters.

ಸೊರಬ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮಾವಳಿ ಗ್ರಾಮದ ವೀರಗಲ್ಲು ; ಸೊರಬ ತಾಲ್ಲೂಕು ಪ್ರಿಂಟ್ ನಂಬರು 1ನೆಯ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀಧ್ವ ಸಾಗರ
2. ಮದನಗಾರಸರ್ ಕೊಟ್ಟೊರ್ಮವ್ವಳ್ಳಕೆಹುಯ ತೆಕ್ಕಣ ಕೋಡಿಯ ಗೋಳಿಯ ಕೆಹೆಗೆಕಾರ್ಲೆ
3. ಒಮ್ಮತ್ತಕ್ಕೆಯು ಉಂ
4. ನಿದ[ಟ]ರಕ್ಕಿಗೆ ಇದಾನಬಿದೊ ವಾರಣಾನಿಯುಳ್ ಸಿದ್ಧಪರ್ವರ ಕೊನ್ನೊನ ರೋಕಕೆಸರ್ಲೆ
5. ಇದಾನಾದೊನ್ನಲ್ಕಣಭಗಿ ಕೆಬ್ಬು ಕೆಸವನ ಮಡಿದಾಕಲನ್

Transliteration.

1. Śrī Dhinasāgara
2. Madanagārasar kottōr Mavvelva-kereya tenkaṇa kōḍiya Gōliya-kerege kālge
3. ormmattar kkeyu-ūm
4. nida[ra] rakkege idān alido Vāraṇāsiyuḷ Siddha Parvvara kondōna lōkake salge
5. idān kādon kalyaṇa-bhagi Kelgu-Kesavana maḍidā kalan

Translation.

Śrī Dhamasāgara Madanagārasar granted one mattar of wet land for the maintenance of the tank Gōliyakere and its channel situated at the southern weir of the tank at Mavvelva (Māvaḷi). May its destroyer attain the regions to which those who slay Siddhas and Brahmins go. He who protects this will be blessed.

Kelgu Késava engraved this stone.

Note.

This record was engraved below the inscription published previously as Sorab No. 1 at Māvaḷi. It records a grant of land made for the maintenance of a tank at that village. The donor is Madanāgarasar a chief, also referred to in the above record (Sorab No. 1) who was a subordinate of the Rāshtrakūṭa king Gōvinda III and the record has been assigned to C 797 A.D. by Rice. The present inscription engraved below may also belong to the same date.

30

At the same village, on a *nishadhikallu* stone.

Kannada language and characters.

ಆದೇ ಮಾವಳಿ ಗ್ರಾಮದಲ್ಲಿರುವ ನಿಷಧಿಕಲ್ಲು.

1. ಶ್ರೀಮತ್ಪರಮಗಂಧೀರನ್ಯಾದ್ವಾ [ದಾ]
2. ಮೋಘರಾಂಧನಂ ಬೇಯಾತ್ಪ್ರೇಳೋಕ್ಕ

3. ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಸಾಸನಂ || ಶ್ರೀ [ಮೂ]
4. ಲ ಸಂಗ ಕುಂಡಕುಂದಾನ್ವಯದ
5. ಕಾಣೂಗ್ಗಣ ಮಾಧವಚಂದ್ರದೇವ[ರಗು]
6. ಡ್ಡಿ ನಾಗವೈ ಗೋಕವೆಯಮಗಳು ಸ[ಮಾ]
7. ಧಿ ವಿಧಿಯಿಂದ ಮುಡುಕಿ ಸ್ವರ್ಗ
8. ಸ್ತೆಯಾದಳು ಮಂಗಳಮಹಾ
9. ಶ್ರೀ ಶ್ರೀ

Note.

This records the death by the Jain rite of *śamādhī* of a woman named Nāgavve, daughter of Gōkave and disciple of Mādhavachandradēvar belonging to Mūlasangha, Kuṇḍakundānvaya and Kāṇū-gaṇa. The inscription begins with the usual verse in praise of Jina-śāsaṇa or Jain faith.

No date is given. The characters seem to belong to the 12th century. The Jain guru Mādhavachandra is referred to in E.C. VII, Shimoga 64 of C. 1112 A.D. and also in E.C. VIII, Sagar 151.

31

At the same village Māvali, on a lamp pillar in front of the Banasankari temple.

Kannada language and characters.

ಅದೇ ಮಾವಳಿ ಗ್ರಾಮದ ಬಸಂತಕರಿ ಅಮ್ಮನವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ದೀಪಮಾರೆ ಕಂಬದಲ್ಲೆ.

1. ಪಾರ್ಥಿವಸಂವತ್ಸ
2. ರದ ಕಾರ್ತಿಕ ಬರರಲು
3. ಶ್ರೀಮತು ಮವಲಿಯ
4. ಬನದ ದೇವತೆಯ ಓ
5. ಕ್ಕಲು ಬುಸುಒಜನಮ
6. ಗ ಬೊಮ್ಮೋಜನು ನಿ
7. ಲಿಸಿದ ದೀಪಮಾರೆ
8. ಕಂಠ ಶ್ರೀ

Note.

This inscription records the setting up of a lamp pillar by Bommōja, son of Busuōja, devotee of the goddess Banadadēvate (Banasankari) of the village Mavali (Māvali). The date of the record is given as Pārthiva sam. Kārtika ba. 1. No Śaka year is given. The characters of the epigraph seem to belong to the 15th century A.D.

At Kuppagaḍḍe in Ānavatti hobli, on a slab at the threshold of the navaraṅga in the Rāmēśvara temple.

Kannāḍa language and characters.

ಅನಮ್ಮ ಹೋಬಳಿ ಕುಪ್ಪಗಡ್ಡೆ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಹೊಸಲಿನಲ್ಲಿ ಕೆಳಗಡೆ ಚಪ್ಪಡಿಯಮೇಲೆ ಬರೆದಿರುವುದು.

1. ರಾಮೇಶ್ವರದೇವರಿಗೆ
2. ರುಕುಮೈನೂ ವೊಪಿ
3. ಸಿದ ಶರೀರ

Note.

This contains the name of a devotee who made a pilgrimage to the above-mentioned temple of Rāmēśvara and got his name and figure engraved. His name is given as Rukumaiya. The characters seem to belong to the 17th century A.D.

On a slab in the floor of the mukhamanṭapa of the same temple.

Kannāḍa language and characters.

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ 1ನೆಯ ಅಂಕಣದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಕುಪ್ಪರನುರಾಮೈಲಿಂ
2. ಗಗೆ ವೊಪಿಶಿದ ಶರೀರ

Note.

This also contains the name of a devotee of the god Rāmelīṅga or Rāmēśvara —Kupparasa. The characters seem to belong to the 17th century A.D.

SAGAR TALUK.

On a piece of cannon set up before the Travellers' Bungalow at Ānandapur in the hobli of Ānandapura.

Kannāḍa language and characters.

ಸಾಗರದ್ ತಾಲ್ಲೂಕು ಆನಂದಪುರದ ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದಲ್ಲಿ ನರ್ಕಾರಿ ಬಂಗಲ ಮುಂದೆ ನಟ್ಟ ಕಿರಂಗಿಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಕ್ಷೇತ್ರಪಾ
2. ಲಗಂಗ
3. ನಾಥ

Note.

This piece of cannon was brought from the fort at Ānandapura, said to have been constructed by the kings of Keladi. The name of the piece is carved



1



14



43



4

on it as Kshêtrapâla Gamganâtha. The characters may belong to the 18th century A.D. No date is given.

35

At the village Mallandûru in the hobli of Ānandapura, on a māstikal.

Size 4'×9".

Kannada language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಆನಂದಪುರದ ಹೋಬಳಿ ಮಲ್ಲಂದೂರು ಒಕ್ಕಮಾಸ್ತಿ ಹಕ್ಕಿಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'×9".

- | | |
|------------------------|----------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುರ್ವಿ | 11. ರಜದವಾರಚೆ |
| 2. ರಹರಿಹರರಾ | 12. ಲಬಯಚನೆ |
| 3. ಯ ಶ್ರೀಶ್ರೀರಾಜ್ಯವನಾ | 13. ಚಿತ್ತಿರಿದ್ದಲ್ಲ ಆ |
| 4. ಉವಲ್ಲನಕ | 14. ಮದವಳಿಗೆ |
| 5. ವರುಸ | 15. ಬೊಮ್ಮಕ್ಕನು |
| 6. ೧೩೦೯ನೆ | 16. ಮಹನತಿ |
| 7. ಕ್ಷಯಶವಧ | 17. ಯಾಗಿದೇವ |
| 8. ರ ಚೆಪುಳದ | 18. ರೋಕಪ್ರತ |
| 9. ಸಮಿಗುರುವಾರ | 19. ರದರು |
| 10. ಲ ಮರೆಯಂದೂ | |

Note.

This record belongs to the reign of Harihara II (1377-1404), Vijayanagar king. It records the death as *mahāsati* (great Sati) of a woman named Bommakka on the death of her husband Jaḍavāra Cheli Bayachiseṭṭi of the village Maleyandûr (Mallandûru).

The date of the record is given as Ś 1309 Kshaya sam. Jyêshṭha ba. 10 Guruvāra and is equivalent to May 23, 1386 A.D., a Wednesday and not Thursday according to Svāmi Kannu Pille's Ephemeris.

36

Kāṇvapura grant of Harihara II dated Ś 1321 in the possession of Patel Rāmappa of Gauja in the same hobli of Ānandapura. (Plate XXV).

3 plates : Nandi Nāgari characters : Sanskrit language.

ಆನಂದಪುರದ ಹೋಬಳಿ ಗೌಜ ಆಗ್ರಹಾರದ ಪಟೇರ್ ರಾಮಪ್ಪನವರಲ್ಲದ್ದ ತಾಮ್ರಶಾಸನ.

ಮೂರು ಪಲಗೆಗಳು : ಉಂಗುರಸಹಿತವಾಗಿದೆ : ಮೊಹರು ಇಲ್ಲ.

1 B—

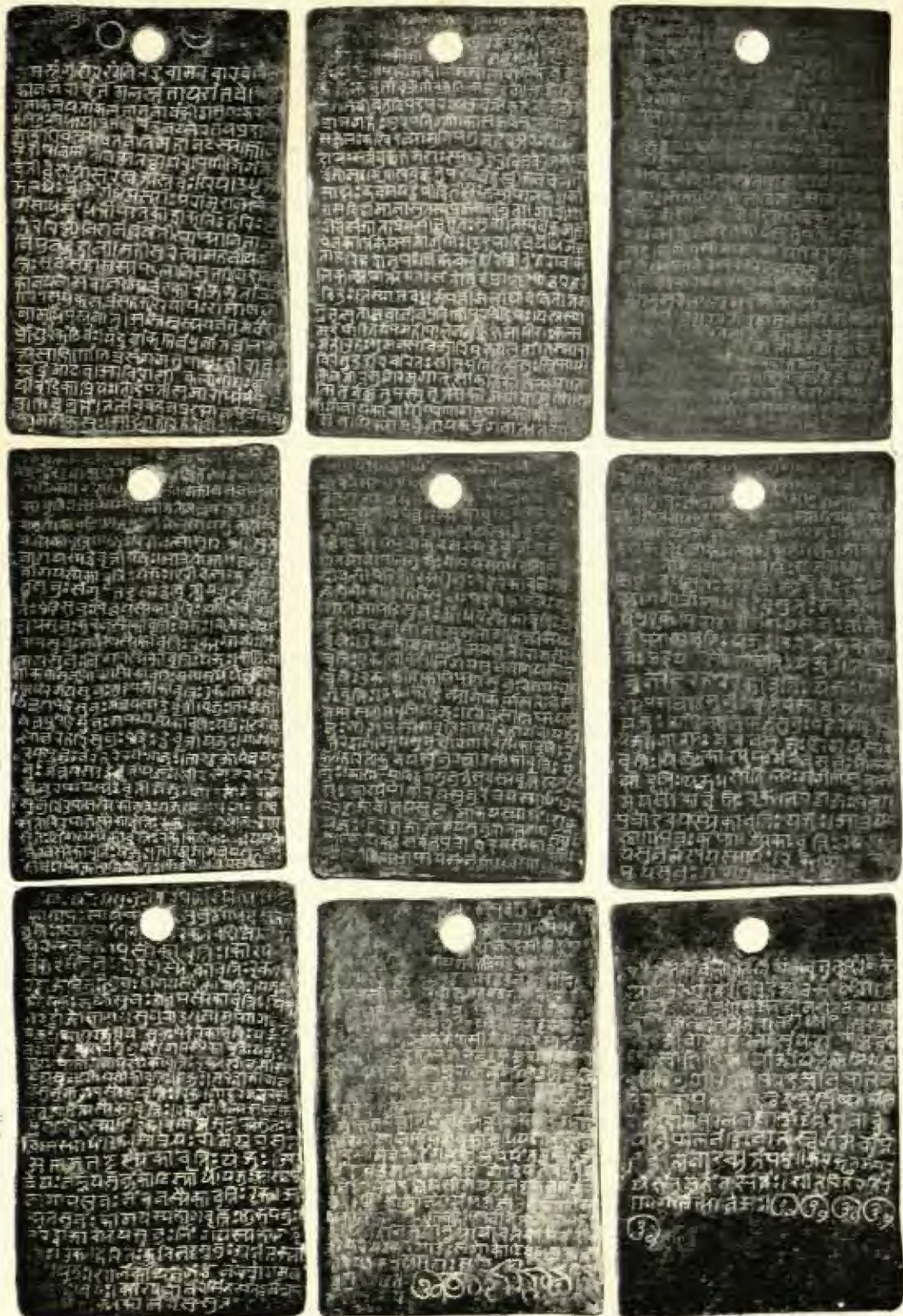
1. ಶ್ರೀಮಹಾಗಣಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂದಿ ಚಂದ್ರಚಾ
2. ಮರಚಾರವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ||

3. ಕರ್ನೇಯನ್ಯ ಚಕಾಸ್ತಿ ಕುಂಡಲಪದನ್ಯನ್ಯಾಹಿ ರಾಜಸ್ಥಿತಂ ಮ
4. ಧ್ಯೋದ್ಯೋತಿತ ಕಾಂಚನಾದ್ರಿ ಪರಿತಃ ಶ್ಯಾಮಂ ಮಹೀಮಂಡಲಂ | ಲೇ
5. ರಾರ್ಥಂ ಗಿರಿಜಾಕರೇಣ ವಿಲಸಂ ನಾಲಂ ಪಮುತ್ಸಂ ಸಿತಂ ನೀಲಂ ಭಾನು
6. ರ ಕರ್ನಿಕಂ ಕುವಲಯಂ ತಸ್ಯೈ ನಮಃ ಶ್ರಂಧವೇ | ತತ್ಪಾತುಂಕ್ಷಿತ ಮಂಡಲಂ
7. ಸಮುದಗಾದ್ಯಂತೇ ಯದೋಃ ಸಂಗಮಸ್ತಸ್ಯಾದದ್ಭುತ ವಿಕ್ರಮೋ ಜನಿ ತ
8. ಥಾ ಶ್ರೀ ಬುಕ್ಕಣಕ್ಷಾಪತಿಃ | ನಿಷ್ಕಂಪಾಸ್ಥಿತಕಂಪಿತಾರಿ ಸುಭಟ
9. ಸ್ಯೋರಸ್ಥಲೇ ಯಸ್ಯ ಸಾ ಶ್ರೀಃ ಪುಪಾಧಿಪತೇಹರಸ್ಯ ಕೃಪಯಾ ಶಂ ಪಾ
10. ತಿ ರೋರಾ ಚರಂ | ಭುಜಬರೋರ್ಜಿತ ಬುಕ್ಕಮಹೀಪತೇಹರಿಹರೇರಿಹ
11. ರೇಪಿ ಚ ನಂದನೇ | ಸಮವತಾರ್ಯಾ ಮಹೀಂ ಭುಜಮಂಡಲೇ ಹರಿಹಯಾದ್ಭುತ ವಿ
12. ಕ್ರಮತಾಲಿನಿ | ತದ್ವೀಶಚಿವ್ಯಮಾಪ್ತಃ ಕ್ಷಿತಪತಿ ತಿಲಕೋ ಮಾ
13. ಧವಃ ಕ್ಷೋಣಮೇನಾಂ ಪಾಲಂಪಾಲಂ ನೃಪಾಲಾನಕೃತ ಕೃತಮತಿಃ ಕೋಂಕ
14. ಣಸ್ಥಾನ್ ಕಣಸ್ಥಾನ್ | ಗೋವಾಂ ಕಲ್ಪಾಂತ ರಾವಾಮವಿತದದಧ ಕಥಾ
15. ಸಿದ್ಧಸಿಂಹ್ಯಾಸನಸೃಷ್ಟೇಜಸ್ವಾರಂವ್ಯತಾನೀ ನರಹರಿ ನೃಪತಾ
16. ಸಂನ್ಯತಾತತ್ತ್ವಕೀಯಂ | ತತ್ಸಿಂಹಾಸನಮಾಶ್ರಿತ ಶೃತಮಹಾ
17. ಭೂಧೃಚ್ಛರಃ ಸಂಸ್ಥಿತಪ್ರಾಪ್ತಾನಲ್ಪಸುಕಲ್ಪವಿಕ್ರಮಮಹಾಃ ಸಂಜಾ
18. ಯತೇ ಸ್ಯೋದಯೋ ಉದ್ಗಚ್ಛಂತಫ ವರಿಪಾಳಹೃದಯಂ ತೀಕ್ಷ್ಣೈಃ ಕರೈಃ ವೀಡ
19. ಯನ್ ಶ್ರೀಮಾನ್ಮಾಧವ ತೇಜಸಾ ವಿಜಯತೇ ಶ್ರೀಧಾನ್ಯರೋ
20. ಭೂತಲೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಹಾ [ರಾ] ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ

II A—

21. ರಾಜಮಕುಟಾಂಬಕಾರ ಪ್ರಭಾವಸಂಪನ್ನ ಪೂರ್ವದಕ್ಷಿಣಪಕ್ಷಿಮ ಸ
22. ಮುದ್ರಾಧೀಶ್ವರ ಆರಿರಾಯವಿಧಾಡ ಭಾಷೆಗೆ ತಪ್ಪವ ರಾಯ
23. ರಗಂಡ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಹರಿಹರಮಹಾರಾಯರು ವಿಜಯಾನಗರ
24. ದಲ್ಲಿ ನಿಂಹಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಸಕಲ ಭೂಮಂಡಲವನು ಪ್ರ
25. ತಿಪಾಲಿಸ್ತಂ ಇದ್ದಲ್ಲಿ ಶಕ ವರ್ಷ ೧೩೩೧ ಸಂದು ಇಪ್ಪತ್ತೆ
26. ರಡನೆಯ ಪ್ರಮಾಥೀ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೫ ಬುಧ
27. ವಾರ ಸೋಮೋಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲು ಆ ಹರಿಹರಮಹಾರಾಯ
28. ರ ಆಜ್ಞಾಧಾರಕರಕ ಶ್ರೀಮಂತ್ಯಹಾಮಂತ್ರೀಶ್ವರರಹ ಬಾಚಂಣ್ಣ ಒ
29. ಡೆಯರು ಗೋವಾನಗರಸಿಂಹ್ಯಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಕೋಂಕ
30. ಣ ರಾಜ್ಯ ಚಂದ್ರಗುಪ್ತಿಯ ರಾಜ್ಯವನು ಪ್ರತಿಪಾಲಿಸುತ್ತ ಇದ್ದ
31. ಲಿ ಚಂದ್ರಗುಪ್ತಿಯ ವೇಂಕಟಯ್ಯ ಸಲುವ ಕೋರಹತೆ ನಾಡಕಾಣ್ಯಪುರ
32. ಗ್ರಾಮವನು ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಮಾಡಿದ ಸಂಮಂಥ ಆಗ್ರಾಮದ
33. ಪೂರ್ವಕುಳ ಹದಿನೇಳು ಹೊಂನು ಆರ್ಯ ಹಣವಡ್ಡ ಪ್ರತಿ ಗದ್ಯಾ
34. ಣದಿಂದಕಂ ಸಿದ್ಧಾಯ ಹಂನೇರಡರ್ ರೆಕದಲಿ ಇನ್ನೂರ್ಹಂನೊಂದು
35. ಹೊಂನು ಎಂಟುಹಣ ಆಗುತ್ತಿಯ ನಾಡೋಳಗಣ ಗ್ರಾಮಂಗಳನರ
36. ಧಿಯಿಂದ ಬಂದದು ನಾಲ್ಕುಹೊಂನು ಎಂಟುಹಣವು ಮೂರ್ಯವೀನ ಉಭಯಂ

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37. ಇಂನೂರ್ ಹದಿನಾರುಹೊಂನು ಅರ್ರುಹಣಲು ಮೂರ್ವಿನ
38. ದೊಳಗೆ ಆ ಗ್ರಾಮವನು ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಮಾ
39. ಡಿಕೊಂಡದ

II B—

40. ಕೈ ಆ ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳಿಗೆ ಪೂರ್ವಪ್ರಮಾಣ
41. ನಲು ಪ್ರತಿವರ್ಷ ಒಂದಕ್ಕಂ ಅರಮನೆಯಿಂದ ಉತ್ತರಿಸಿಬಹ ಉಂಬ
42. ಳ ಇಪ್ಪತ್ತು ಹೊಂನನು ಅರಮನೆಗೆ ಬಿಟ್ಟು ಆಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ
43. ದಲು ಹೊಂಬಳ ನರ್ವಮಾನ್ಯ ದೇಶೋಪಾದಿಯ ಹೊಂಮಾರು ಕ್ರಯಕ
44. ಡಾಯ ಬಿಟ್ಟ ಬೀಡಾರ ನೇನೆ ಮರನ ಬಿಟ್ಟ ಬೋಡಿಗ್ರಾಸ ಆ
45. ಗ್ರಾಮದ ತೋಟಗಾರುಕ ಉಪ್ಪಿನಕಾಯಕಂಬಿನಾಡನರ
46. ದಿಯಿಂದ ಬಹಂಥಾ ಮಳಬ್ರಯ ಮುಂತಾಗಿ ಸರ್ವಬಾಧಾ ಪರಿಹೃತ
47. ವಾಗಿ ನರ್ವಮಾನ್ಯವಾಗಿ ನಡಸುವುದಕೆ ಅಧಿಕವಾ
48. ಗಿ ಕಟ್ಟಿಕೊಂಡ ಧನ ಮೂವತ್ತಾರುಹೊಂನು ಐದುಹಣ ಹಾಗದಂ
49. ಣ್ಣಾಯಕರ ಸ್ವಾಮ್ಯದಿಂ ಉತುಗೊರ್ ನಹ ನೂರ್ಕ್ಕೆ ಇಪ್ಪತ್ತೊಂ
50. ಧತ್ತು ಹಣವಿನ ಲೆಕದಲಿ ಏಳುಹೊಂನು ಮೂರ್ವ ಹಣವಡ್ಡ
51. ಆ ಗ್ರಾಮಕ್ಕೆ ತೋಟಗಾರುಕದಿಂ ಹದಿನಾರುಹೊಂನು ಅಂತು ಇನೂ
52. ರ್ ಯೆಪ್ಪತ್ತಾರು ಹೊಂನು ಐದುಹಣವನು ಪ್ರಮಾಣಿ ಸಂವ
53. ತ್ವರದ ಕಾರ್ತೀಕ ಶುದ್ಧ ಪಾಡ್ಯ ಆರಭ್ಯವಾಗಿ ಪೂರ್ವ ಭೋ
54. ಕ್ತೃಗಳಂಕ ಬ್ರಾಹ್ಮರುಗಳು ಸಪ್ತವಿಂಶತಿವೃತ್ತಿ ಸಂಖ್ಯಾಕಾವಾ
55. ಗಿ ಅನುಭವಿಸ್ತಂ ಮುಕ್ಕಂಥಾಯವಾಗಿ ತೆರದೆ ಸುಬದಲಿ
56. ಹಂತಾಗಿ ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ದಾಚಂಣ್ಣೊಡೆಯರು ಕೊಟ್ಟ
57. ಧರ್ಮಶಾಸನ|| ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುಂ ನೃಪಾಣಾಂ
58. ಕಾರಕಾರೆ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ | ಸರ್ವಾನೇತಾನ್ಮಾ
59. ವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಮಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ |

III A—

60. ಶಸ್ತ್ರೇ ಶಾಸ್ತ್ರೇ ಸದಾಚಾರೇ ದಾತೃತ್ವೇ ವಿನಯೇ ನಯೇ | ಅನ್ಯೋ
61. ಭಾಸ್ಕರಭೂಪಾಲಾಶ್ವೋ ಜಾಗತ್ತಿಮಹೀತರೇ | ಧೀಮಾನೌ
62. ದಾರ್ಯಶೀಲಃ ಪ್ರತಮಿತಜನತೋವಪ್ಲವಃ ಸಾದುಗೈಷ್ಯಃ
63. ಕರ್ತಾರ್ಪುಣ್ಣಸ್ಯ ನಿತ್ಯಂ ಸಕಲಜನಹೃದಾನಂದಕಾರ್ಯೈ
64. ಕಧುರ್ಯುಃ | ಉತ್ಸಾಹೀ ನಿರ್ದಮಂತ್ರಿಃ ಫಲವಿದಿತ ನಿಜಾರಂ
65. ದ ಭಾವೋ ವದಾಂನೈಃ ಕೋವಾ ಮಾನ್ಯೋ ನೃಪಾಣಾಂ ಭುವಿ ದ
66. ವತಿತರಾಂ ಭಾಸ್ಕರ ಕ್ಷೋಣಪಾರಾತ್ | ಅಗ್ರೈಃ ಪಂ
67. ಚಭಿರೇವ ವಂಚನಪರ್ಮಮಂತ್ರಾಂಕುರಃ ಸಪಿತಃ ಸಪ್ರಾಂಗಾನಿ
68. ಸಮೇತ್ಯ ಸಂಪ್ರತಿಮಹಾನೂರ್ಮಾರ್ಘೈಃ ಪೋಷಿತಃ | ಯಸ್ತ
69. ಸೈವ ಕರಪ್ರಚಯಫಲಮಿತೃಹ್ಯಂ ಜನೈರಾದರಾದಪ್ಪವಾ

70. ಪೃಥ್ವೀಯಯಾತಿ ವಿಮಲ ಶ್ರೀ ಧಾನ್ಯರತ್ನಾಪತೇಃ ॥
71. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪ
72. ಪ್ಪಿಂ ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಶ್ರೀಮಃ
73. ಶ್ರೀ ಶ್ರೀಯಂಬಕ
74. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

I B—

1. ಶ್ರೀ ಮಹಾಗಣಪತये नमः नमस्तुंगशिरश्चुबिचंद्रचा
2. मरचारवे । त्रैलोक्यनगरारंभमूलस्तेभाय शंभवे ॥
3. कर्ने यस्य चकास्ति कुंडलपदन्यस्ताहिराजस्थितं म
4. ध्योद्योतित कांचनाद्रिपरितः श्यामं महीमंडलं । ली
5. लायं गिरिजाकरेण विलसं नालं समुत्तंसितं नीलं भासु
6. रकर्णिकं कुवलयं तस्मै नमः शंभवे । तत्पातुं क्षितिमंडलं
7. समुदगाङ्गशे यदोः सङ्गमस्तस्मादद्भुतविक्रमोजनि त
8. था श्री बुक्कणक्षमापतिः । निष्कंपास्थितकंपेतारिसुभट
9. स्योरस्थळे यस्य सा श्रीः पंपाधिपतेर्हरस्य कृपया शंपा
10. ति लोला चिरं । भुजवलोजितबुक्कमहीपतेर्हरिहरेरिह
11. रेणि च नन्दने । समवतार्य महीं भुजमंडले हरिहयाद्भुतवि
12. क्रमशालिनि । तद्धीशाचिव्यमाप्तः क्षितिपतितिलको मा
13. धवः क्षोणिमेनां पालं पालं नृपालानकृतकृतमतिः कौक
14. णस्थान् कणस्थान् । गोवां कल्पान्तरावामविशदथ कथा
15. सिद्धसिंहासनस्थस्तेजस्फारं व्यतानी नरहरिनृपतौ
16. संन्मतौ तत्स्वकीयं । तर्तिसिंहासनमाश्रितश्रुतमहा
17. भृभृच्छिरः संस्थितिप्राप्तानल्पमुकल्पविक्रममहाः संजा
18. यते स्वोदयो उद्गच्छन्तय वरिपालहृदयं तीक्ष्णैः करैः पीड
19. यन् श्रीमान्माधवतेजसा विजयते श्रीभास्करो
20. भूतळे । स्वस्ति श्रीमहा[रा]जाधिराज राजपरमेश्वर

II A—

21. राजमकुटालंकारप्रभावसंपन्नं पूर्वदक्षिणपश्चिमस
22. मुद्राधीश्वर अरिराय विभाड भाषेगे तण्ಣುवराय
23. रಗಂಢ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಹರಿಹರ ಮಹಾರಾಯರು ವಿಜಯಾನಗರ
24. ದಲ್ಲೆ ಸಿಂಹಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಸಕಲಭೂಮಂಡಲವನು ಪ್ರ
25. ತಿಪಾಲಿಸ್ತೆ ಇದ್ದಲ್ಲಿ ಶಕವರ್ಷ ೧೩೨೧ ಸೆಂಢು ಇಷ್ಟೆ
26. ರಡ್ಡನೆಯ ಪ್ರಮಾಥೀಸೆವೆತ್ತರದ್ ಕಾರ್ತಿಕ ಶುಕ್ಲ ೧೪ ಬುಧ
27. ವಾರ ಸೊಮೊಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲು ಆ ಹರಿಹರಮಹಾರಾಯ
28. ರ ಆಜ್ಞಾಧಾರಕರಹ ಶ್ರೀಮೆನ್ಮಹಾಮೆಂತ್ರಿಶ್ವರರಹ ವಾಚೆಣ್ಣ ಆ
29. ಡೆಯರು ಗೊವಾನಗರ ಸಿಂಹಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಕೌಕ
30. ಣ ರಾಜ್ಯ ಚಂದ್ರಗುಪ್ತಿಯ ರಾಜ್ಯವನು ಪ್ರತಿಪಾಲಿಸುತ್ತ ಇದ್
31. ಲಿ ಚಂದ್ರಗುಪ್ತಿಯ ವೆಂಠೆಯಕೆ ಸಲುವ ಹೊರಹೆಡೆ ನಾಡ ಕಾಂವಪುರ

32. ग्रामवनु नियतश्रोत्रवागि माडिद संमंध आ ग्रामद
33. पूर्वकुळ हदिनेळु होंनु आरु हणवडु प्रतिगद्या
34. ण ओंदकं सिद्धाय हंनेरडर लेकदलि ईचूरहंनोंदु
35. होंनु पंडु हण आगुत्तिय नाडोळगण ग्रामंगळ सर
36. थियिद बंददु नाळकु होंनु पंडु हणवु मूरु वीस उभयं
37. इनूर हदिनारु होंनु आरु हणउ मूरु वीस
38. दोळगे आ ग्रामवनु नियत श्रोत्रवागि मा
39. डि कोंडद

II B—

40. के आ अग्रहारद महाजनंगळिगे पूर्वप्रमाणि
41. नलु प्रतिवर्ष ओंदकं अरमनेयिद उत्तरिसि बह उंव
42. ठि इण्णत्तु होंनु अरमनेगे विट्टु आ ग्रामके पूर्व
43. दलु होंवळि सर्वमान्यदेशोपादिय होंमारु कयक
44. डाय विट्ठि बीढारसेसे मरन विट्ठि जोडिग्रास आ
45. ग्रामद तोटगारुक उण्णिनकाय कंवि नाड सर
46. थियिद बहंधा मळवय मुंतागि सर्ववाधापरिहृत
47. वागि सर्वमान्यवागि नडमुवुदके अधिकवा
48. गि कट्टिकोंड धन मूवत्तआरु होंनु पेदु हणहाग दं
49. ण्णायकरस्वांम्यदि उडुगोरें सह नूरुके इण्णत्तों
50. भत्तु हणविन लेकदलि एळु होंनु मूरु हणवडु
51. आग्रामके तोटगारुकदि हदिनारु होंनु अंतु इनूर
52. र येण्णत्त आरु होंनु पेदु हणवनु प्रमाथी संव
53. त्सरद कार्तीक शुद्ध पाळ्य आरभ्यवागि पूर्वभो
54. कृगळंड ब्राह्मरुगळु सप्तविंशतिवृत्तिसंख्याकावा
55. गि अनुभविस्तं मुकंधायवागि तेरदे सुखदलि
56. हंतागि नियत श्रोत्रवागि वाचंणोडेयरु कोट्ट
57. धर्मशासन ॥ सामान्योयं धर्मसेतुं नृपाणां
58. कालेकाले पालनीयो भवद्भिः । सर्वानेतान्भा
59. विनः पार्थिवैर्द्रान्भूयोभूयोयाचते रामचन्द्रः ।

III A—

60. शस्त्रे शास्त्रे सदाचारे दातृत्वे विनये नये । अन्यो
61. भास्करभूपालात्को जागर्त्ति महीतले । धीमानौ
62. दार्यशीलः प्रशमितजनतोपप्लवः साधुगृहाः
63. कर्त्ता पुंण्यस्य नित्यं सकलजनहृदानंदकार्ये
64. कधुर्युः । उत्साही सिद्धमंत्रः फलविदितनिजारं
65. भभावो वदान्यः को वा मान्यो नृपाणां भुविभ
66. वति तरां भास्करक्षोणिपालात् । अथैः पं
67. चमिरेव वंचनपरैर्मंत्रांकुरः सपितः सप्तांगानि
68. समेत्य संप्रति महान्मूलैर्वलैः पोषितः । यस्त
69. स्यैव करप्रचयफलमित्यूहं जनैरादरादष्टवा

70. प्रदिशो ययातिविमल श्री भास्करक्षमापते ॥
 71. स्वदत्तां परदत्तां वा यो हरेत्त वसुंधरां प
 72. णि वर्षसहस्राणि विष्टायां जायते किमिः
 73. श्री त्रियंबक
 74. श्री श्री श्री श्री श्री

Transliteration.

I B—

1. śrī Mahā-Gaṇapatayē namaḥ namaḥ tūṅga-śiraś-chumbi-chandra-chā-
2. mara-chārave¹ trailōkya-nagarīraṁbha-mūlastambhāya Śambhave¹
3. karnē yasya chakāsti kuṇḍala-pada-nyastāhi-rāja-sthitaṁ ma-
4. dhyō¹ dyōtita-kāṁchanādri-paritaḥ śyāmaṁ mahimaṁdalam¹ li-
5. lārthaṁ Girijā-karēṇa vilasaṁ-nālaṁ samuttapsitaṁ nilaṁ bhāsu-
6. ra-karnikaṁ kuvalayaṁ tasmai namaḥ Śa[m]bhave¹ tat-pātum kshitimaṁ-
7. dalam
8. samudagād vaṁśē Yadōḥ Saṁgamaḥ tasmād adbhuta-vikramō¹ jani ta-
9. thā śrī Bukkaṇa-kṣhīnāpatiḥ¹ nishkaṁpāsthita-kāṁpitāri-subhaṭa-
10. syōrasthalē yasya sâ śrīh Pampādhipatēr Harasya kripayā saṁ pā-
11. ti lōla chiram¹ bhuja-balōrjita-Bukka-mahīpatēr Hariharē¹ riha-
12. rē pi cha namdane¹ samavatārya mahim bhuja-maṁdale harihayādbhuta-vi-
13. kramaśālīni¹ tad-dhi-sāchivyaṁ āptaḥ kshitipati-tīlakō Mā-
14. dhavaḥ kshōṇim ēnām pālaṁ pālaṁ nṛipālān akṛita kṛita-matiḥ Komka-
15. pāsthān kaṇasthān¹ Gōvām kalpāṁta-rāvām aṁśad atha kathā-
16. siddha-simhyāsanasthas tējasphāraṁ vyatāni [n] Narahari-nṛipatau
17. saṁnumatau tat svakiyaṁ¹ tat-simbhāsanam āśrita śṛita-mahā-
18. bhūbhṛich-chhīraḥ-saṁsthiti-prāptānālpa-sukalpa-vikrama-mahāḥ saṁjā-
19. yate svōdayō udgachchhamnn¹ atha va [i] ri-pāla-hṛidayam tikshṇaiḥ karaiḥ
20. pīḍa-
21. yan śrīmān Mādhava-tējasā vijayate śrī Bhāskarō
22. bhūtale¹ svasti śrī mahā [rā] jādhirāja rājaparamēśvara

II A—

21. rāja-makutālaṁkāra-prabhāva-saṁpaṇṇa pūrva-dakṣiṇa-pāśchima-sa-
22. mudrādhiśvara ari-rāya-vibhāḍa bhāshege-tappuva-rāya-
23. ra-gaṁḍa śrī vīra-pratāpa Harihara-mahārāyaru Vijayānagara-
24. dalli si [m] hāsanādhishṭhitarāgi sakala-bhūmaṁdalavanu pra-
25. tipālistam iddalli Śakavarsha 1321 saṁdu ippatte-
26. raḍaneya Pramāthi-saṁvatsarada Kārtika śuddha 15 Budha-
27. vāra Sōmōparāga-puṁṇyakāladalu ā Harihara-mahārāya-
28. ra ājñādhāra karaḥa śrīmaṇu mahā-maṁtriśvararaha Bāchamṇṇa-o-

29. deyaru Gôvânagara-simhyâsanâdhishthitarâgi Komka-
30. nar-âjya Chamdraguttiyarâjya-vanu pratipâlisutta idda-
31. li Chamdraguttiya vēmṭheyakke saiuva Horahade-nâḍa Kāṇvapura-
32. grānavanu niyata-śrôtravâgi māḍida sammanḍha â-grāmada
33. pūrvakuḷa hadinēḷu homnu âru haṇa vaḍḍa prati gadyâ-
34. ṇa omdakam siddhâya hamneraḍa-ṇa lekadali innûṇa hamnomdu
35. homnu emṭu-haṇa â Guttiya-nâdôḷagaṇa grāmaṅgaḷa sara-
36. thiyimda bampadu nâlku homnu emṭu haṇavu mûru visa ubhayam
37. innûṇa hadinâru homnu âru haṇau mûru-visa-
38. dolaḷe â-grāmavanu niyata-śrôtravâgi mā-
39. ñikomḍada-

II B—

40. kke â-agrahârada mahâjanaṅgalige pūrva-pramâṇi-
41. nalu prativarsha omdakkam aramaneyimda uttarisi baba umba-
42. li ippattu homnanu aramaneye biṭṭu â grāmakke pūrva-
43. ḍalu hombaḷi sarvamânya dēsôpâḍiya homnâru kraya ka-
44. ḍḍâya biṭṭi biḍhâra sêse marana biṭṭi jôḍi grâsa â-
45. grāmada tōtagâruka uppinakâya-kambi nâḍasara-
46. thiyimda bahamthâ maḷabrava muntâgi sarva-bâdhâ-parihṛita-
47. vâgi sarvamânyavâgi naḍasuvadake adhikavâ-
48. gi kaṭṭikomḍa dhana mûvatta âru homnu aidu haṇa hâga dam-
49. ṇṇâyakara svâṇmyadiṇ uḍugoresaba nûrakke ippattom-
50. bhattu haṇavina lekadali cēḷu homnu mûru haṇavaḍḍa
51. â grāmaka tōtagârukadiṇ hadinâru homnu amtu inû-
52. ṇa yeppatta âru homnu aidu haṇavanu Pramâthi-samva-
53. tsarada Kartika śuddha pâḍya ârabhyavâgi pūrvabhô-
54. ktrigaḷaha brâhmarugaḷu saptavimśati vṛitti samkhyâkavâ-
55. gi anubhavistam mukkamdhâya vâgi terade sukhadali-
56. hamtâgi niyata-śrôtravâgi Bâchamṇodeyaru koṭṭa
57. dharma-śâsana ¹ sâmânyôyam dharmaśêtum ¹ nripâṇam
58. kâle kâle pâlaniyô bhavadbhiḥ ¹ sarvân êtân bhâ-
59. vinaḥ pārthivēṇdrân bhûyô bhûyô yâchate Râmachamdraḥ ¹

III A—

60. śastrê śâstrê sadâchârê dâṭṭritvê vinayê nayê ¹ anyô
61. Bhâskara-bhûpâlât kô jâgartti mahitale ¹ dhimân au-
62. dâryasîlaḥ praśamita-janatôpaplavaḥ sâdhu-grihyah
63. karttâ puṇṇyasya nityam sakala-jana-hṛid-ânamda-kâryai-
64. ka-dhuryaḥ ¹ utsâhî siddha-mantraḥ phala-vidita-nijâram-

65. bha-bhāvô vadānyaḥ kô vā mānyô nṛipāṇām bhuvi bha-
 66. vati tarām Bhāskara-kshōṇipālāt¹ agraiḥ paṇ-
 67. chabbir ēva vaṃchana-parair mamtrāṃkuraḥ sapitaḥ saptāṃgāni
 68. samētya samprati mahān mūlair balaiḥ pōshitaḥ¹ yas ta-
 69. syaiva kara-prachaya-phalam ityūhyam janair ādarād ashta vā
 70. shṭa diśō yayāti vimala śrī Bhāskara-kshmāpatēḥ¹
 71. sva-dattām para-dattām vā yō harēṭta vasuṃdharām sha-
 72. shṭim varsha-sahasrāṇi viśṭhāyām jāyate krimiḥ
 73. śrī Triyambaka (in Kannaḍa characters)
 74. śrī śrī śrī śrī śrī (Do)

Translation.

Lines 1—6.

Salutation to Śrī Mahāgaṇapati: (Praise of Śambhu): Salutation to Śambhu in whose ear shines in place of the usual ear-ring, the serpent king, on whom rests the earth which has the bright golden Mountain (Mēru) in its centre and is black all around and which is a kuvalaya (blue lotus flower or earth) with a bright pericarp held for sport in her hand by Pārvati.

Lines 6—19.

For protecting that earth was born in the lineage of Yadu, king Sangama. From him was born the highly valiant king Bukka. Placed on the breast of this king who made the hostile kings that had never trembled before shake with fear, the goddess of wealth who had long been unsteady has obtained peace by the grace of Hara, the lord of Pampā. The son of the mighty-armed Bukka, a destroyer of enemies, took the earth from his father's shoulders to his own shoulders, possessed of the great prowess of Indra. The ornament to kings, Mādhava, attaining the position of his minister, ruled the earth and possessed of great wisdom reduced to atoms (kaṇastha) the rulers of Konkāṇa and entered Gōvā famous in all ages (kalpāntarāvām) and seated himself on the throne renowned in stories. He transferred his great lustre to the wise Narahari-nṛipati (*i.e.*, Narahari succeeded to the position of Mādhava). Seated on of that throne Bhāskara prospers on earth with the lustre of Mādhava, possessed of the brightness of great prowess attained by standing on the heads of renowned kings (mountains), and rising up with his greatness and tormenting with his sharp hands (rays) the hearts of his enemies.

Lines 20—31.

Be it well. While the mahārājādhirāja rāja-paramēśvara, an ornament to the diadems of kings, possessed of great glory, lord of the eastern, southern and western oceans, destroyer of enemy kings, destroyer of kings who break their word, śrī vira-

¹ There are several errors in this verse.

pratāpa Harihara-Mahārāya was ruling the whole earth seated on the throne at Vijayānagara:—

After the expiry of the Śaka year 1321, in the 22nd year, on the 15th lunar day of the bright half of Kārtika in the year Pramāthi, on Wednesday, on the holy occasion of the lunar eclipse, while the bearer of orders of that Harihararāya, the foremost among the ministers Bāchanna Oḍeyar was seated on the throne of Gōvānagara and was ruling the kingdom of Konkana and Chandragutti:—

Lines 31—58.

In connection with the formation as *niyata-śrōta* of the village Kāṇvapura in Horahaḍanāḍ in the Venṭheya of Chandragutti, the original revenue of the village which amounted to 17 hons, 6½ haṇas rose to 211 hons, 8 haṇas at the rate of 12 gadyāṇas (hons) of *siddhāya* (fixed land revenue) for each gadyāṇa. The revenue from the *sarathi* (a tax) of the villages in that Guttia-nāḍ (same as Chandragutti division) came to 4 hons, 8 haṇas and 3 visas: total revenue 216 varahas, 6 haṇas and 3 visas. Of this amount, as the village had been made as a *niyata-śrōtriya* (land granted to priests on the payment of a small amount of quit-rent per year) for the mahājanas of the agrahāra, a sum of 20 varahas which had been received by the mahājanas from previous times should be paid annually to the palace, but all other taxes on the village should be remitted as in sarvamānya lands including *hombaḷi*, *hommāru*, *kraṇa* (sales tax), *kaḍḍāya* (impositions), *biṭṭi* (forced labour), *biḍāra* (camping tax), *śēse*, *marana-biṭṭi* (taking of trees by force?), *jōḍi* (quit-rent), *grāsa* (feeding of king's servants?) and the *tōtagāṇike* (taxes on garden?) *uppinakāyakambi* (tax on jars of pickles?), *nāḍa sarathi* and *maḷa-braya* therein. The village is to be treated as free of all imposts and taxes. From the first lunar day of the bright half of Kārtika in the year Pramāthi the Brahmins who have been enjoying the agrahāra all along will enjoy divided into 27 vṛttis the (former) revenue of the village with the addition of the following: 36 hons and 5 haṇas and 1 hāga being the income of the lands newly added (?) 7 hons 3½ haṇas earned from the *daṇḍāyakara-svāmya* and *uḍugore* at the rate of 29 haṇas per hundred, 16 hons earned from the *tōtagāṇike* (taxes on garden) of the village: all together they will enjoy the revenue of 276 hons and 5 haṇas from the village without the payment of *mukkandhāya* (payment of one-third of the taxes?) and as *niyata-śrōtra*. To this effect has Bāchannaḍeyar granted this charter of dharma:—(The meaning of the details of the grant made is not clear).

Lines 58—60.

This bridge of dharma is common to kings and should be protected by you (kings) from time to time. Rāmachandra asks this of all future kings again and again.

Lines 61—67.

Who on earth other than king Bhāskara is so well versed in the use of arms knowledge of śāstras, piety, liberality, courteousness, and diplomacy? Wise, (generous,

reliever of the troubles of the people, supporter of good men ever virtuous in deeds, always engaged in doing things pleasing to all, ever enthusiastic, successful in diplomacy, the fruits of his actions showing his skill in undertaking them, magnanimous :—who among the kings on earth is so highly worthy of honour as Bhâskara-kshônipâla ?

Lines 68—71.

The sprouts of *mantra* (polity or state craft) have been set up by the five *agras* (full of deceit): with the seven *angas* united it has now been nurtured by strong roots. It is seen by people with great regard that its fruits can be reached by the hand (its results are the collection of taxes). Thus the tree of state-craft of the illustrious Bhâskara-kshmâpati spreads to all the eight cardinal directions (the meaning of this stanza is far from clear).

Lines 72—75.

He who takes away land given by himself or by others is born as a worm in ordure for sixty thousand years.

Śrī Triyambaka:—good fortune.

Note.

This records the gift of the village Kâṇvapura situated in Hoṛahadenâḍ in Chandragutti-veṇṭheya to certain Brahmans as *niyata-śrôtra* free from all taxes and imposts by Bâchaṇṇa Voḍeyar, governor of Gôvâ and a subordinate of Harihara II. The village was formed into an *agrahâra*, consisting of 27 *vrittis* divided among the Brahmans and bringing an aggregate annual revenue of 276 *hons* and five *haṇas* from the month of Kârtika in the year Pramâthi. The date of the grant is given as Ś 1322 Pramâthi sam. Kâr śu 15 Wednesday, a day of lunar eclipse and corresponds to Wednesday, 15th October 1399 A.D. The date occurs in the month Adhika Kârtika and a lunar eclipse is shown to have occurred on that day in Svami-kannu Pillay's Ephemeris.

Bâchaṇṇa Voḍeyar called also Bhâskara, is said in the record to have been the ruler of the Konkṇa and Chandragutti kingdoms seated on the throne of Gôvâ. He is spoken of as the successor of Mâdhava and Narahari in that post (the meaning of the stanza referring to their relations in the record is not very clear). Mâdhava is spoken of as the minister of Harihara II and the conqueror of the Konkṇa kingdom and the acquirer of the throne of the city of Gôvâ.

Regarding the three governors referred to in the record, Mâdhava is the same as Mâdhavamantin. He was the minister at first of Prince Mârâpa, later of King Bukka I and later still of the King Harihara II. He conquered Konkṇa and its capital Gôvâ and renovated the temples in Gôvâ which had been ruined by the Turushkas. He is also spoken of as the expounder of the Upanishads, the illumi-

nator of the Śaivāgamas, the author of Kāvyaś, performer of mahādānas and the teacher of Nītiśāstra in the Chaudale grant of 1391 A.D. (see M.A.R. 1929, p. 172 and Ep. Ind. XXI, p. 17). He is called in the inscriptions as Mādhavarāja and Viravasanta Mādhavarāja (see E.C. VII, Honnāli 71).

Mādhavamantrin's successor on the throne of Gōvā was Narahari Mautrin. He is said to have been appointed to that post by Harihara II after the death of Mādhavamantrin which took place about 1391 (see J. B. Br. A. S. IX, p. 227). He was a Brahman of Ātrēya-gōtra. His father is named Brahmarasa and his mother Ambikā or Manchāmbikā (see J. B. Br. A. S. IV, p. 108 and Ep. Ind. XXI, p. 17). He is said to have been a disciple of the sage Vidyāśankara and set up in his office (installed) by Mādhavamantrin (Mādhavarājēna kṛita-pratishṭhaḥ) [*ibid.* pp. 17 and 23]. Whether this Vidyāśankara was identical with Vidyātīrtha of the Śringeri Matt or whether he was identical with Kriyāśakti who is said to have died in 1388 as stated in an inscription near Muḷbāgal (see E. C. X, Mulbagal 11) it is not easy to determine. Vidyātīrtha is called Vidyāśankara in later literature though he is called Vidyātīrtha in the contemporary literature and inscriptions (see M. A. R. 1932, p. 106). The Śaiva teacher Kriyāśakti on whose death an image of Vidyāśankara was set up as his effigy is said to have been held in great honour by Immaḍi Bukka, son of Harihara II (see E. C. X, Translation p. 74). Narahari is praised highly in the Kuchara grant as a kingly personage, highly learned and a patron of learning (see p. 108, J. B. Br. A.S. IV).

Bāchanna Oḍeyar or Bhāskara, the donor in the present record who is praised as prospering by the light of Mādhava (Mādhava-tējasā vijayate) and as the governor of Gōvā, is evidently the younger brother of Narahari who is spoken of as his *agraja* (elder brother) in the Kuchara grant of 1391 A.D. A record of Ś 1319 Dhātu (1396) calls him as Gōvāpuravarādhiśvara and a *kumāra* (son or dependant) of Viravasanta Mādhavarāja (Mādhavamantrin) [see E.C. VII, Honnāli 71]. He is spoken of as the governor of Bārakūr-rājya under Prince Bukka II in Ś 1328 and is said to have made a gift of lands to Śrī Narasimhabhārati Voḍeya of the Śringeri Matt (M.E.R. No. 369 of 1927). He seems to have been governor of Bārakūr in the reign of Dēvarāja I as late as 1407 A.D. as is known from an inscription at Pandēśvara in S. Canara District (see M.E.R. No. 609 of 1930).

37

SHIKARPUR TALUK.

At the village Belgāmi in Tālagunda Hobli, on a beam in the Basavannamaṇṭapa of the Kēdārēśvara temple.

Kannaḍa language and characters.

ವಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ದೇಗಾಮಿ ಗ್ರಾಮದ ಕೇದಾರೇಶ್ವರ ದೇವರ ದೇವಸ್ಥಾನದ ಬಸವಣ್ಣನ ಮಂಟಪದ ತೆರೆ ಮೇರೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಹಾಮಂಜ್ಞಳೇಶ್ವರ ಕಾದಂಬ ಕಣ್ಣೀರವ ಕಲಿಗಳಂಕುಶ ಕಾವ ದೇವರನರ್ ನವ ಪದಮುಮಂ
2. ಮೂಡಣ ಥದ್ರಮುಮನಳಂಕಾರ ಸಹಿತ ಮಾಡಿನಿದರ್ ||

Note.

This records the construction of the *navapada* and *mūḍaṇabhadra* with ornamentation by the illustrious Mahāmaṇḍalēśvara Kāvadēvarasar. His titles given are Kādamba-kaṇṭhīrava and *kaligaḷamkusa* (an elephant-goad to warriors). No date is given. The characters seem to belong to the close of the 13th century or the beginning of the 14th century. There is a Kadamba King Kāvadēvarasa ruling from C 1258 to C 1307. The present record may belong to him.

Navapada means new area or new room. Mūḍaṇabhadra means eastern entrance. Both these terms may refer to the construction of the above maṇṭapa.

38

At the same village Belgāmi, on a slab in the backyard of the house of Sangappagaṇḍa in front of the Sōmēśvara temple.

Size 4'—6"×2'—6".

ವಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ದೇಗಾಮಿ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎದುರಿಗೆ ಇರುವ ಸಂಗಪ್ಪಗೌಡರ ಹಿತ್ತಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4½'×2½'.

1. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ ಶಂಭವೆ
2. ಶ್ರೀಪತಿ
3. ದದಿಂಚೋಳನ ಮೂಳೆಯಂ ಮುಹುದು ಪಾಂಚಾಲಾವನೀಪಾಲನುಕ್ಕಿದ ಬೆಂಕೊಣ್ಣು ಧೂಕಾನ್ತೆಯಪ
4. ದುಳದಿಂತದ್ವುಜಾದಣ್ಣದೊಳು ತಳೆದು ವಿಕ್ರಾಂತಸಂಪದದೆ ವಿಕ್ರಮೋದರ್ಕ್ಕದ . . . ವಿಶ್ವಂಥರಾ ಚಕ್ರದೊಳ್|| ಪ [ಚ] ನ
5. ಇಂತೆನಿಸಿದ ಸಮಸ್ತ ಪರಮ ಭಟ್ಟಾರಕನತ್ಯಾ
6. ಶ್ರಯಕುಳಿತಳಕಂ ಚಾಳುಕ್ಯಾಧರಣಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ ಭವ್ಯ
7. ದ್ವಿ ಪ್ರವರ್ಧ್ವಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ ಕಲ್ಯಾಣಪುರದ ನೆರೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯು
8. ತ್ತಮಿರೆ ತತ್ವಾದ ಪದ್ಮೋಪಜೀವಿ ಪೈರಿದಳನಿತಖಾಳಗ್ಗನೆನಿಸಿದ ನನಸ್ತಪಾಳದಣ್ಣನಾಯಕನಿಂ. . . .
9. ಸಾಧಿಸಿ ಸಪ್ತಮಾಳವಮನತ್ತಹಿಮಂಬರವಿತ್ತದಕ್ಷಿಣಾಶಾಧರಣೀಶರಂ ಜಳದೆ ನಾಂದಿನಿ ದೊರ್ಬುಳ ದಿಗ್ವಿಜಯಸಾಗ್ರ

10. ರಕ್ಷೇಮದೆ ವಿಕ್ರಮನೀಗಳ ನನ್ನಮರ್ಬ್ಬದ ವಿಶ್ವಧರಾತಳಗ್ರದೊಳು || ಕನ್ನ || ಬೆಸಗೆಯ್ಯದವನಿ
11. ಪಾಳರ ವಸುವಂ ಮನದವಿಸುದ್ಧಮಂ ಪರಿಗ್ರಹಿಸಿದ ನೆಣ್ಣೆನೆಗಂ ತನ್ನಯಕೀರ್ತಿಪ್ರಸರಂ ಪ್ರವಹಿಸಲ
ನನ್ನಪಾಳಚಮೂಪಂ || ವ ||
12. ಇಂತೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣನಾಯಕ ನನನ್ನಪಾಳದಣ್ಣನಾಯಕನಗ್ರಚೆಯ ತನೂಜಂ ಗೋವಿನ್ದ
ರಾಜನೆಂಬನೇದೊರೆ
13. ಯೆನೆಂದಡೆ || ವೃ || ಕುಳಶ್ಯೇಲೆಂದ್ರಂಗಳೊಳು ಮಂದರಶಿಖರವದೆಂತಂತೆ ದಿಗ್ಭಾಗನಖಳ ದಿಗಧೀಶಾನೀ
14. ಕದೊಳು ಶಕ್ರನಂತಂತಳ ಕೀರ್ತಿ ಶ್ರೀ ವಧೂವಲ್ಲ [ಛ] ನತುಳ
15. ಬಳೋದ್ಭಾಸಿ ಗೋವಿನ್ದರಾಜಂ || ವೃ || ಬುಧಾಳಿದಾ
16. ನದೊದವಿಂದಾತ್ತೀಯ ಭೂಮಣ್ಣಳಂ ಫಳಶೋಭಾಕರಮಾಯ್ತು ಸತ್ಯದೊದವಿಂ ದಳಂದಾಪ್ತ . . .
ಭೂತಳದೊಳು ಮತ್ತಿನದಣ್ಣ
17. ನಾಥರದೇಂ ಗೋವಿನ್ದದಣ್ಣಾಧಿಪ || ಇಂತೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣನಾಯಕ ಗೋವಿನ್ದರಸರ್ಬ್ಬನ
ವಾಸೆ ಪನ್ನಿಚಾರ್ಪ [ಸಿ] ರಮಂ ದುಷ್ಪನಿಗ್ರಹ
18. ವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೈಯ್ದು ಪರಿಪಾಳಿಸುತ್ತಮಿರೆ ಅಲ್ಲಯ ರಾಜಧಾನಿ ಬಲಪುರಮೆಂಬುದದೆಂತೆಷ್ಟದೆಂ
ದೊಡೆ || ವೃ ||
19. ಜಳರುಹಪಣ್ಣದಿಂ ಮಧುಕರಾವಳಿಯಂ ಕಳಹಂಸಕೀರಕೋಕಿಳ ಸಹಕಾರಧೂರುಹವನಾವಳಿಯಂ
ನವನಾಗಪೂಗವಾ
20. ಟಲಮುಚುಕುನ್ದ ಕುನ್ದ ಲತಿಕಾವೃತದಿಂದಮೆ ಬಳಗಾವಿ ಕುಂತಳ ವಿಷಯಾಂಗನಾಕುಟಳ ಕುಂತಳದಂ
ತಿರರೊಪ್ಪಿತೋಟುಗುಂ || ಆ ಪುರವ
21. ರದೊಳು ಧರ್ಮ್ಯವ್ಯಾಪಾರ ಕಥಾಪ್ರತಿಷ್ಠಿತ ಕೀರ್ತಿ ಶ್ರೀಪತಿ ಸ್ತುತವಾಣೀಪತಿ ಸುಖಮಿರ್ಪನೊಸೆದು
ಗೋಪತಿಯೆಂಬ ||
22. ಆ ಮಹಾಪುರುಷನ ಕುಲಪ್ರಭಾವಮುಂ ಧರ್ಮ್ಯಪ್ರಭಾವಮುವದಾವದೆಂದೊಡೆ || ವೃ || ಉದಧಿತರಂಗ
ತಾಡಿತಧರಿತ್ರಿಗೆ ಮಧ್ಯಮೆನಿಪ್ಪಮ
23. ದುದಿಸಿದಾನ್ವಯದೊ ಕನ್ನಮಜ್ಜಿಯಂ
ಳಿಳಾಮದಾನ್ವಯ ಶಿಖಾಮಣಿ ದೆಹ್ವಳನಾಯಕಂಮ
24. ಹಾನ್ವದದೊಳೆ ಪುಟ್ಟಿಕೀರ್ತಿಯನುಪಾಜ್ಞಿಸಿದಂ ನಿಜವಂಶವರ್ಧನಂ || ಆ ಮಹಾನುಭಾವನ ಚಿತ್ರ
ವಲ್ಲಭೆ ವಾಗ್ಗೋವಿಯೆಂಬಳೇ ದೊರೆಯಳೆಂದಡೆ || ಕಂ ||
25. ಪತಿಭಕ್ತಿಯೊಳಾದ್ಯದರುಂದತಿಯೆನಿಸಿದ್ದೊನುಪಮಾಕ್ಷಮಾ ಸತಿಯೆನಿಸಿ
ದ್ದೊ ಮಹಾಸತಿಯೆಂದಡೆ ವಾಗ್ಗೋವಿಗಣೆ ತೊಣೆ
26. ಯೊಳರೆ || ತಂದ್ವಂಪತಿಗಳೆ || ವೃತ್ತ || ಬಾಹುಬಲಕುಲಚಲ ಮುದಾರಗಭೀರತೆ ಶೌಚನದ್ಗುಣ ಸಾಹಸ
ವಣ್ಣ ಕೂರ್ಪಳವಟ್ಟರೆ ಪುಟ್ಟದನಿಗ್ಗತಿಪ್ಪ
27. ಮಹಾರ್ಹಪೆಜರ್ಪಮಾನ ಮಣವಿಲ್ಲೆನಿ ತಣ್ಣಸೊಟ್ಟನಾಯಕಂ || ಅದಣ್ಣನಾಯಕಂಗೆ ಮವನೀತಳವಂ
ದಿತೆ ವಾಗ್ಗೋವಿಗಂ || ಮತ್ತಮಾತನೆಂತಪ್ಪನೆಂದಡೆ ||
28. ವನನಿರಿಯೆಂತುಟಂತುಟು ಗಭೀರ ಗುಣೋದಯದೇಳೆ ಚಾರುಕಾಂಚನಗಿರಿಯಂತುಟಂತುಟು ಮಹ
ದ್ವಿಗುಣೋದಯದೇಳೆ ಮುನ್ನಣ ಮನುಮನಿಯಂ
29. ತುಟಂತುಟು ಚರಿತ್ರಗುಣೋದಯದೇಳೆ ಯೆಂದು ಮೇದಿನಿ ನೆಹೆ ಸೊಟ್ಟನಾಯಕನುತ್ಪವದಿಂ ಪೊಗಳ್ಗುಂ
ನಿರಂತರಂ || ಆತಂಬಳಕ್ಕೆ ಸಕಳಧರಾತಳದೊಳು

30. ದಾನಧರ್ಮ ಪುರುಷಾರ್ಥ ಗುಣೋಪೇತನನಿದ್ಧು ನೆಗಳ್ಳುಪಮಾತೀತ ಕೀರ್ತಿಲಕ್ಷ್ಮಿಯ ತಳೆ
ದಿದ್ದಂ || ಆ ಪುರುಷಾಕಾರಪುರುಷೋತ್ತಮನ ಚಿತ್ತಹಾರಿ
31. ಣ ಸ್ಲಕ್ಷಣೆಯೆಂಬಳೆ ದೊರೆಯಳೆಂದಡೆ || ಕಂ || ಅಕ್ಷಣದಾನಗುಣದಿಂದಕ್ಷಯ ನೌಭಾಗ್ಯ ಭಾಗ್ಯಪತಿ
ಧಕ್ಕಿಯನಾರೀಕ್ಷಿಸುವಡನುಪಮಂ
32. ಸ್ಲಕ್ಷಣೆಯೆನೆ ನೆಗಟ್ಟಳಖಳ ವಸುಧಾತಳದೊಳು || ತದ್ವಂಪತಿಗೆ || ಕಂ || ಆಶೋಟ್ಟನಾಯಕಂಗಳಮು
ಮಾನಂನಿಭೆಯೆನಿಸಿ ನೆಗಟ್ಟ ಸ್ಲಕ್ಷಣೆಗೆಂ
33. ಭಾನುರಗುಣ ಸಕಳಕಳಾಭ್ಯಾಸಂ ಜನಿಯಿಸಿದ ನೊನೆದು ಗೋಪತಿಯೆನಿಪಂ || ಮತ್ತವಾಧರ್ಮಚಿತ್ತ
ಪ್ರವರ್ತಕನೆಂತಪ್ಪನೆಂದಡೆ || ವೃ || ವಿನಯದಜನ್ಮ
34. ಭೂಮಿ ಪುರುಷಾರ್ಥದ ಮೊತ್ತಮೊದಲು ಪೊದಳಿದಮಾಂತನದೆಹುವೆಟ್ಟುಶಾಚದ ತವರ್ಮನೆ ನತ್ಯದ
ಬಿತ್ತು ಬಂದುನಂದನ ವನಚೂತರಾಜ ಪ್ರಿಯ
35. ನಂದನ [ನ] ನಿದ್ಯಧೈರ್ಯ ಕಾಂಚನಗಿರಿಯೆಂದು ಬಣ್ಣ ಸುತಮಿರ್ಪುದು ಗೋಪತಿಯಂ ಜಗಜ್ಜನಂ
|| ಕಂ || ತೋಯದಿಪರಿವೃತ ವಸುಮತಿಜೀಯೆನೆ ಧರ್ಮಕ್ಕೆ ವಿ
36. . . . ಮಂತವಿನಯ [ಯ] ಶಕ್ತಿಯಂತಳೆದಂಗೋಪತಿ ನಾಯಕನನುಪಮ ಚರಿತ್ರ ನಿರ್ಮು
ಳಗಾತ್ರಂ || ರತಿಯಂ ಸ್ವರೀಯದಾರಾಪ್ರತದೊಳ್ಳಯಮಿ
37. ಸಿತದೀಯ ಧನಮಂ ಧರ್ಮಾನ್ವಿತಮಾಗಿ ತವಿಸಿದಂಗೋಪತಿ ನಾಯಕನಿಪ್ಪ ಶಿಪ್ಪಜನನಂತುಪ್ಪಂ ||
ವಿಧುವಿತದಕೀರ್ತಿ ಲಕ್ಷ್ಮೀವಧುವಿಂ ಧೈರ್ಯದಾನ ಧರ್ಮಗು
38. ಣದಿಂದ ತಳೆದಂ ಬುಧಬಂದುಗಾರ್ಗು ಗೋತ್ರಾಂಬುಧಿ ಚಂದ್ರಮನೆನಿಸಿ ನೆಗಟ್ಟ ಗೋಪತಿ ಧರೆಯದಿಪಂ
|| ವೃ || ಇಂತೆನಿಸಿ ನೆಗರ್ತ್ತೆಗಂ ಪೊಗರ್ತ್ತೆಗಂ ದಾನಕ್ಕಂ ಧರ್ಮ
39. ಕ್ಕಂ ನೆಲೆಯಾಗಿ ಶಿಪ್ಪೇಪ್ಪ ವಿಬುಧಬಾಂಧವ ಜನಮನೋರಥ ಪಳಪ್ರದಾಯಕ ನೆನಿಸಿದ ಗೋಪತಿನಾ
ಯಕಂ ಪರೋಪಕಾರಾರ್ಥ ಮಿದಂ ಶರೀರ
40. [ಮಂ] ಬರೋಕೋಕ್ತಿಯಂ ಯಥಾರ್ಥಂ ಮಾಡಿ ಬಲಪುರದ ನಗರ ಪಂಚಮಠಸ್ಥಾನಕ್ಕೆ ಪಾದಪೂಜೆ
ಯಂಕೊಟ್ಟು ಶ್ರೀಮದ್ವಿಜ್ಞಾನಾಯಕ ಗೋವಿಂದರ.
41. [ಸ] ರನನ್ನಿಧಾನದೊಳು ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕೆ ವಿಕ್ರಮವರ್ಷದ ೨೭ನೆಯ ಚಿತ್ರಭಾನುಸಂವತ್ಸರದ
ಪಾಲ್ಗುಣದ ಮಾವಾಸ್ಯೆ ಆದಿತ್ಯವಾ
42. ರ ಸಂಕ್ರಮಣ ವ್ಯತಿಪಾತದಂದು ಗೋಪತಿನಾಯಕನಂನದಾನ ನಿಮಿತ್ತದಿ ಬಳಿಯ ಬಯಲೊಳು ಕಚ್ಚಿ
ವಿಯಗಡಂಬದಿಂದೊಂದು ಮತ್ತ.
43. . . . ಯುಮನೊಂದು ಮನೆಯುಮಂ ಸರ್ವ ನಮತ್ಯವಾಗಿ ಮಾರುಗೊಂಡು ಪನ್ನಿರ್ವರ'
ಬ್ರಾಹ್ಮಣರಾಹಾರ ದಾನಕ್ಕೆ ಬಿಟ್ಟ ಮತ್ತವಿದಕಮಳ ಬ್ರಿಯಕ್ಕೆ
44. ಹತ್ತು ಗದ್ಯಾಣವೊನ್ನೆವ್ರಿದ್ಧಿಯಂ ನಡೆವನ್ನಾಗಿ ಕೊಟ್ಟನ್ನೀ ಧರ್ಮಮಾವನೋರ್ವಂ ಪ್ರತಿಪಾಳಿಸಿ
ದಾತಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗ ಅಗ್ನಿರ್ತೀರ್ಥಂಗಳ
45. ಳೊಳು ಸಾಯಿರಕವಿಲೆಯ ನಳಂಕರಿಸಿ ಬ್ರಾಹ್ಮಣಗೊಟ್ಟು ಫಲಮನೆಯ್ದುಗುಂ ವಿದನಳಿದನಾ ತೀರ್ಥ
ಗಳೊಳಿಸಿತು ಕವಿಲೆಯುಮಂ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ಪಾ
46. ತಕನಕ್ಕು || ಶ್ಲೋಕಃ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ಪಿರ್ವರ್ಷ ಸಹ
ಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಮಿಃ || ಶಿವಾಯ ||

Transliteration.

1. namas tungalīśā-chumbi-chāmdra-chāmara-chārave trailōkya-nagarā-
rambha-mūla-stambhāya Sambhave
2. Srīpati
3. dadim Chōlana mūleyam murīdu Pāṃchāḷāvanīpālan-ukkida bempkoḍu
bhūkānteya pa-
4. duḷadim tad-bhujādaṇḍadoḷu taḷedu vikrānta-sampadade vikramōdarkkāda
. viśvaṃbharāchakradoḷ || va [cha] na
5. imtenisida samasta parama bhāṭṭāraka Satyā-
6. śraya-kuḷatilakam Chāḷukyābharanam śrīmat Tribhuvanamalla-dēvara
vijaya-rājyam uttarōttarābhivṛi-
7. dḍhi-pravarddhamānam ācāmdrārka-tāram Kalyānapurada nelevīdi-
noḷu sukhasamkāthā-vinōdadim rājyamgeyu-
8. ttam ire tat-pāda-padmōpajīvi vairidaḷa-nisita-khāḷgan enisidan Ananta-
pāla-daṇḍanāyakanim
9. sādhisī Saptamālavavan attā himambaravitta dakṣiṇāśā-dharaṇīśaram
jaḷade nāṃdisī dōrbbaḷa dignāga-rasāgra
10. ra kshēmade vikraman īḷālanantam arbbida viśva-dharā-taḷāgradoḷu ||
kanda || besageyyadavani-
11. pāḷara vasuvam manada¹ visuddhamam parigrahisidan endesegam
tannaya kīrtti-prasaram pravahisal Anantapāla-chāmūpam || va ||
12. imtenisida mahāprachāṇḍa-daṇḍa-nāyakan Anantapāla-daṇḍanāyakana
agrajeya tanūjam Gōvindarājan emban ē-dore-
13. yam nēmdade || vṛi || kuḷasāilēmdramgaḷoḷu Maṃdarav adeptaṃte dig-
bhāga-nakhiḷa-digadīsāni-
14. kadoḷu Śakranāṃtāntaḷa kīrtti-śrī-vadhūvalla [bha]n atula-
15. baḷōdbhāsi Gōvindarājam || vṛi || budhāḷida-
16. nadodavimḍātmiya-bhūmaṇḍalam phalāsōbhākaramāytu satyadodavim
daḷam bāppa bhūtaḷadoḷu mattina daṇḍa-
17. nātharadēm Gōvinda-daṇḍādhipa || imtenisida mahāprachāṇḍa daṇḍa-
nāyaka Gōvindarasar Bhanavāse pannirchchā [si] ramnam dushta-
nigraha-
18. viśiṣṭa-pratipālanam geydu paripālisuttam ire alliya rājadhāni Balipura-
m embudademteppudemdoḍe || vṛi ||
19. jaḷaruha-shaṇḍadim madhukarāvaliyim kaḷahamṣa-ktra-kōkila-sahakāra-
bhūruha-vanāvaliyim navaṇāga-pūga-pā-
20. taḷa-muchukunda-kunda-latikāvṛitadimḍame Baḷligāvi Kumtaḷa-vishayā-
ṃganā-kuṭiḷa-kumtaḷadamtiral oppitōrugum || ā purava-
21. radoḷu dharmma-vyāpāra-kathā-pratiśṭhita-kīrtti-Srīpati-stuta-Vanīpati
sukham irppan osedu Gōpatiyemba ||

Who can be said to be equal of Gôvindarâja, son of the elder sister of the Mahâprachanda-danḍanâyaka Anantapâla above mentioned? That Gôvindarâja of matchless strength, husband of the goddess of fame, was like the Mèru peak amidst the great mountains and like Indra among the lords of the directions. The learned prospered by his gifts, the earth by good crops and the army (?) by honesty—what can be said of the other danḍanâthas?

When the Mahâprachanda-danḍanâyaka Gôvindarasa of such fame was ruling Banavâse twelve thousand by curbing down the wicked and protecting the good, his capital Balipura prospered like the curly hair of the dame of the Kuntala kingdom with lotus bunches, with bees, with sweet-voiced swans, parrots, cuckoos, with groves of mango trees and various new creepers of flowers like Nâga, Pûga, Pâtala, etc.

In that city there lived in happiness Gôpati, husband to the dame of fame obtained by righteous deeds and words, praiseworthy for his knowledge (or one who praises Brahma). The fame of the family and righteousness of that great personality Dehvala-nâyaka, won prosperity to his family and earned fame.

Whom did Vâgdêvi, wife of that great person resemble? Is there any one equal to Vâgdêvi, when she is equal to Arundhati of ancient days in her devotion to her husband?

To that couple Dehvala-danḍanâyaka and Vâgdêvi respected by the whole earth was born Soṭṭi-Nâyaka unequalled by others, beloved of his friends and good people, with his qualities of strength, parentage, determination, generosity, depth of mind, purity, goodness, courage, power and love. Again what was he like? The earth praises Soṭṭi-Nâyaka always with great joy as equal to the ocean in the depth of good qualities, equal to Mèru in wealth and prosperity and equal to the ancient sage Manu in his character. He gained Lakshmi of matchless fame by his gifts, righteousness, and *purushârtha*.

Sallakshane, wife of that Purushôttama in the shape of man, prospered in the whole of earth as if she was endowed with all the good attributes on the earth, by her boundless gifts, by her endless saubhâgya (good fortune) and by her devotion to her husband.

To that pair—Soṭṭi-Nâyaka and Sallakshane who resembled Parvati, was born a son, Gôpati, with shining qualities and proficiency in all arts.

That Gôpati whose mind was intent on dharma was the birthplace of dharma, the root of purushârtha (objects of human life), the support of greatness, the house of birth of purity, the seed of honesty, the great mango tree to the Nandana grove his relatives, a son to other men's wives (?) a Mèru in unblemished valour:—thus the people of the world praise Gôpati. Of matchless character and pure body, Gôpati-Nâyaka was praised throughout the universe surrounded by oceans. He

possessed righteousness, good character and fame. Pleasing his friends and righteous men Gôpati-Nâyaka expended his love on his wife and his money for the cause of righteousness. The ruler of the earth, Gôpati, a friend to the learned men, was regarded as a moon to the Gârgya-gôtra, with the goddess of his fame—white as the moon, with the qualities of courage and liberality.

Thus becoming the abode of prosperity, fame, liberality and righteousness and regarded as the bestower of all that is desired by righteous people, friends, learned men and relatives, Gôpati-Nâyaka making the saying "this body is for doing good to others" really significant rendered *pâdapûje* (*lit.* worship of the feet, means satisfaction by payment of money, etc.) to the nagara and *sthâna* of the five Maṭhas in Balipura, in the Châlukya Vikrama year 27 corresponding to the cyclic year Chitra-bhânû, on the new-moon day of Phâlgunâ on Sunday with the Vyatipâta and Sankramaṇa, made in the presence of Daṇḍanâyaka Gôvindarasa a grant of one mattar of land as measured by Kachchaviya-gaḍimba in the wet lands of Baḷli (Baḷligâve) and also a house after purchasing the same, for feeding twelve Brahmans. He also granted a sum of ten gadyâṇas from the interest on which the *maḷa-braya* for his charity might be met.

Whosoever protects this grant will acquire the merit of giving away a thousand decorated cows to Brahmans in Vâraṇasî, Kurukshêtra and Prayâga and Arghyatîrtha. Whosoever destroys this will incur the sin of slaying those tawny cows and Brahmans in the same sacred places. He who takes away land given by oneself or by others will be born as a worm in ordure for sixty thousand years. Śivâya (salutation to Śiva).

Note.

This record was noticed in p. 40 of the Mysore Archæological Report for 1911. Its text has now been published in full with a translation and note.

This record belongs to the reign of the Châlukya King Tribhuvanamalladêva (1076–1126 A. D.) and records a grant made by Gôpati-Nâyaka, a philanthropic merchant, son of Soṭṭi-Nâyaka and Sallakshane, of some lands and a house for the charity of feeding Brahmans. Soṭṭi-Nâyaka's parents were Dehvaḷa-Nâyaka and Vâgdêvi. The charity was made in the presence of and with the permission of Mahâprachanda-daṇḍanâyaka Gôvindarasa, ruler of Banavase twelve thousand at Belgâmi (Balipura). Gôvindarasa is said to be a son of the elder sister of Mahâprachanda-daṇḍanâyaka Anantapâla, a subordinate of Tribhuvanamalla Vikramâditya VI. Both Anantapâla and Gôvindarasa are met with in several inscriptions of Shimoga District (*see* E. C. VII, Shikarpur 131, 137, 192, 311 and 316).

The relationship of Gôvindarasa or Gôvinda-daṇḍanâyaka to Anantapâla is referred to in an inscription at Belgâmi where the former is called the beloved *dêvara* (translated as brother-in-law, by Rice) of Anantapâla, (E. C. VII, Shikarpur

137). In the present inscription Gôvindarasa is called *agrajeya-tanûja* or elder sister's son or nephew. It is difficult to reconcile the two statements.

The date of the record is given as the new-moon day in the month of Phâlguna in the cyclic year Chitrabhânu, 27th year of Châlukya Vikrama era with Vyatipâta and Sankramaṇa, a Sunday. The Châlukya Vikrama era having commenced in A. D. 1076, the 27th year of the era corresponds to 1102 A. D., which coincides with the commencement of the cyclic year Chitrabhânu. Phâlguna-bahulâ 30 of this year corresponds to 10th March 1103 A. D. a Tuesday with no Sankramaṇa. If we take the new-moon day with which the month Phâlguna commenced, as is done sometimes, the date would fall on the 8th February 1103 A. D., a Sunday as stated in the grant. Even here there is no Sankramaṇa, which is merely added to the date to give the appearance of additional religious efficacy to the grant. The date of the grant may therefore be taken as 8th February 1103.

Several letters are quite worn out and are illegible in parts of the inscription.

TUMKUR DISTRICT.

39

TIPTUR TALUK.

At Nonavinakere in the hobli of Nonavinakere, on a stone standing in the land of Guru Channabasavaiya.

Size 3' × 1'—9".

Kannada language and characters.

ತಪ್ಪುನು ತಾಲ್ಲೂಕು ನೋವಿನಕರೆ ಕನಬಾ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲ ಗುರುಚನ್ನಬಸವಯ್ಯನ ಹೊಲದಲ್ಲ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1'.

1. ದಂದುರ
2. ದಳಕಿಂಗಾರದ ಮಾ
3. ಚಿಗರ ಮಲ್ಲಯ್ಯನ ಕೊ
4. ಮಾರ ಅರವಿಂದಯ್ಯ
5. ಗೆ ಕೊಟ್ಟ ನ್ಯಾಯೆ

Note.

This records the grant of a plot of land (probably the field in which the inscription is set up) to a person named Aravindaiya, son of Machigara Mallayya of Daḷaśingâra at Dandûr (village). No date is given nor is any king named. The characters seem to belong to the 17th century.

At Mallénahalli in the hobli of Nonavinakere, on a slab set up near the Kariyamma temple.

Size 2"—6" × 2'.

Kannada language and characters.

ಅನುವಿನಕರೆ ತಾಲ್ಲೂಕು ಮೊಣವಿನಕರೆ ಹೋಬಳಿ ಮಲ್ಲೇನಹಳ್ಳಿ ಕರಿಯಮ್ಮನ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'.

1. ಶ್ರೀ ನೊಣಬಿ
2. ನಕೆಜೆ ತಿರುಮ
3. ಲ ದೇವರಹಳಿ

Note.

This records the gift of the village (Mallénahalli) for the God Tirumaladēvaru at Nonabinakere (same as Nonavinakere village). The donor is not named, nor is any date given. The characters seem to belong to the 17th century A.D.

TURUVEKERE TALUK.

At the village Hulikal in the hobli of Turuvekere, on a stone lying buried to the south-east of the Mallésvara temple.

Size 6' × 2'—6".

Kannada language and characters.

ತುರುವೇಕರೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಹುಲಿಕಲ್ಲು ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಅಗ್ನೇಯದಲ್ಲು ಹೂತು ಹೋಗಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 2½'.

1. ಓನಮಃ ಶಿವಾಯಂ | ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರ ಭಾನವೆ | ತೈ
2. ಲೋಕೈನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ || ವಿಶುದ್ಧಜ್ಞಾನ ದೇಹಾಯ ತ್ಯವೇದೀದಿ
3. ವೈಚಕ್ಷುಶೆ ಶ್ರೇಯಃ ಪ್ರಾಪ್ತಿ ನಿಮಿತ್ತಾಯ ನಮಃ ಸ್ತೋಮಾದ್ಧಾರಿಣಿ || ಶ್ರೀ ಕಾಂತಾಪೀ
ನವಕ್ಷೋರುಹ
4. ಗಿರಿ ಶಿಖರೋಚ್ಚಂಭಮೂಲಂ ವಿಶಾಲಂ ಲೋಕೋದ್ಧೃತ್ವಾ ಪ ಲೋಪಪ್ರವಣ ವಿಳಸಿತಂ ವೀರವಿದ್ವಿಡ್
ಹೀಪಾನೇಕ ವ್ಯಾಮುಕ್ತಸಂಜೀ
5. ವನಬಹಳಿತ ಮುದ್ದೈದ್ಗುಣಸ್ತೋಮ ಮುಕ್ತಾನೇಕಂ ನಿಷ್ಕಂಟಕಂ ನಿಶ್ಚಲಮನಲೆಸೆಗುಂ ಹೊಯ್ಸಳ
ಕ್ಷತ್ರವಂಶಂ | ಅದಹೂಳುಮ್
6. ಶ್ರೀಕದಂನೈಪುಟ್ಟಿದ ನಿಳಾಪಾಳುಪ ಚೂಡಾಮಣಿತ್ವದಿನುದ್ಧೈದ್ಗುಣ ಶೋಭೆಯಂ ಸ್ವರುಚಿ ಯಿನನದು
7. ವೃತ್ತರಾರಾಜಿತತ್ವದಿ ನತ್ಯುನ್ನತಜಾತಿಯಂ ನಮಮೆನಲ್ಪಂ ಗ್ರಾಮರಂಗಾಗ್ರದೊಳ್ಳದವದ್ವೈರಿ
8. ಕುಳಪ್ರತಾಪ ವಿನೆಯಾದಿತ್ಯಂ ಧರಾದೀಶ್ವರಂ | ವಿನೆಯಾದಿತ್ಯನತನೆಯಂ ಜನನುತ ನೆಹಿಯಂಗಭೂ
ಧುಜತ

9. ನುಜಂ ವಿನುತಂ ವಿಷ್ಣು ನೃಪಾಲಂ ಮನಸ್ವಿತದವತ್ಯ ನೆನೆದನೀನರಸಿಂಹಂ || ನತನರಪಾಲಬಾಳಕವಿಶಾಲ
ವಿಜ್ರಿಂಭಿ ಲರಾಟ
10. ಭಾಸುರೋದ್ಧತತಿಳಕಾಂಕಿತಾಂಘ್ರಿ ನಬಮಂಡಳನಾಹವ ತುಂಗರಾಮನೂರ್ಜಿತ ನಿಜ ಪುಂಜ್ಯಪುಂಜ
ಬಳಂ
11. ಸಾಧಿತ ಸರ್ವಮಹೀತಳಾಧಿಪ ಕ್ಷಿತತಳದೊಳು ಮಹೋಂನತಿಕೆಯೆಂದೆನೆದಂ ನರಸಿಂಹ ಭೂಧುಜಂ
ಆ ನರಸಿಂಹ-
12. ನೃಪಂಗೆ ಭೂನುತಪಟ್ಟಮಹಾದೇವಿ ಲಲನೆಯಾದಳು ಮಾನಿನಿ ಬಿಜಲದೇವಿಯೆ ದಾನಗುಣಬ್ಯಾತ ಕಲ್ಪ
ಲತೆವೊಲೆ ಧರೆ
13. ಯೊಳು || ವೃ || ಲಲನಾಲೀಲೆಗೆಮುಂನ್ನವೆಂತುಮದನಂ ಪುಟ್ಟದಂ ವಿಷ್ಣುಗಂ ವಿಲಸತ್ತೀವಧುವಿಂಗೆವನೆ,
ನರಸಿಂಹಕ್ಷೋಣ ಪಾಳಂಗೆವೇಚಿ
14. ಲದೇವಿಪ್ರಿಯೆಗಂ ಪರಾರ್ಥಚರಿತಂ ಪುಂಜ್ಯಾಧಿಕಂ ಪುಟ್ಟಿದಂ ಬಳವದೈರಿ ಕುಳಾಂತಕಂ ಜಯಧುಜಂ
ಬರಾಳಭೂಪಾಲ
15. ಕಂ || ವೃ || ಗತಲೀಳಂ ಲಾಳನಾಳಂ ಬಿತಹಳಭಯೋಗ್ರಜ್ವರಂ ಗೂರ್ಜರಂ ಸಂಧ್ಯತತೂಲಂ ಗೌಳ
ನಂಗೀಕೃತಕ್ರಿಶತರಸಂಪಲ್ಲವಂ ಪ
16. ಲ್ಲವಚೂರ್ಣಿತ ಚೀಳಂ ಚೋಳನಾದಂ ಕದನವದನದೊಳು ಭೇರಿಯಂ ಪೊಯ್ವೀರಾಹಿತ ಭೂ
ಭೃಜ್ವಾಳಕಾಳಾನಳನತುಳಧುಜಂ
17. ವೀರಬರಾಳದೇವಂ || ರಿಪು[ರಾಜ]ದ್ರಾಜಿನಂಪತ್ಸರಸಿರುಹ ಶರತ್ಕಾಲಸಂಪೂರ್ಣಚಿತ್ತಂ ರಿಪುಭೂಪಾ
ಳೌಘ ದೀಪಪ್ರಕರ
18. ಪುಟುತರೋದ್ಧೂತಭೂರಿಪ್ರವಾತಂ ರಿಪುರಾಜನ್ಯೌಘಸೇನಾಜಳಧಿಕಬಳ ದೌರ್ವ್ಯಾನೋಗ್ರಪ್ರತಾಪಂ
ರಿಪುಪ್ರಿಥ್ವೀ
19. ಪಾಳಬಾಳಕ್ಷುಭಿತ ಯಮನಿವಂ ವೀರಬರಾಳದೇವಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾ
ಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾ
20. ವತೀಪುರವರಾಧೀಶ್ವರಂ
ದಾವಾನಳಂ ಪಾಂಡ್ಯಕುಳಕುಧರಕುಳಶದಂಡಂ
21. ಗಂಡಭೇರುಂಡಂ ಮಂಡಳಿಕ
ಸಂತಪ್ತವಣ ಪ್ರವಣತರವಿತರಣ ವಿನೋದಂ
22. ವಾಸಸ್ತಿ ಕಾದೇವೀಲಬ್ಧ ಪರಪ್ರಸಾದಂ
ಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡ ಮ
23. ಲಪರೊಳು ಗಂಡ ನಾಮಾವಳಿ
ತಳಕಾಡು ಕೌಂಗುನಂಗಲ ನೋಣಂಬವಾಡಿ
24. ಬನವನೆ ಹಾನುಂಗಲ್ಲುಗೊಂಡ
. ಸುಬಸಂಕಥಾ
25. ವಿನೋದದಿಂದ ದೋರಸಮುದ್ರದ
ನಯನಪ್ರಿಯೆ ಚಳನಳನೆ ನೀಳಾಳ
26. ಕೆ ಚಿಂನ್ಮಾನನೆ ಸೋಮ

27. ಸಮಸ್ತದಾನೋನ್ನತಿಯುಂ ಪರಮಕಲ್ಯಾ
 28. ಣಾಭ್ಯುದಯ ಸಹಸ್ರಫಲ ಭೋಗಧಾಗೆ
 ದ್ವಿತೀಯಲಕ್ಷ್ಮೀ ಅರುನ್ಧತಿಯುಂ ವಿವೇಕ ಬೃಹಸ್ಪತಿಯುಂ
 29. ಪ್ರತ್ಯುತ್ಪನ್ನವಾಚಸ್ಪತಿಯುಂ ಸಕಲಪಂದಿಜನಚಿನ್ತಾಮಣಿಯುಂ ಪಾತ್ರಚೂಡಾಮಣಿಯುಂ ಮುದ್ದೃತ್
 ಸವತಿಗಂಧಕಸ್ತಿಯುಂ
 30. ಗೀತವಾದ್ಯಸೂತ್ರಧಾರೆಯುಂ ನಿಜಕುಳಾಭ್ಯುದಯ ದೀಪಿಕೆಯುಂ
 ಸವತಿಮುಖದರ್ಪಣಿಯುಂ
 (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ.)

Translation.

Om! Salutation to Śiva. Salutation to Śambhu beautiful with the chāmara, that is, the moon touching his lofty head and the foundation pillar for the commencement of the city of the three worlds. Salutation to SômArdhadhâri (bearer of the crescent moon) whose body is made up of clear knowledge, who has the three Vêdas for his divine eyes and who is the bestower of happiness.

The great Hoysala dynasty of kshatriyas which prospers on the peak of the mountain of the big breast of the dame Śrî, which helps the world to get rid of the great suffering, which is the Sanjivana to set the world free from the brave hostile kings and which is full of pearls of the highest qualities, is shining steadily free from all obstacles.

In that dynasty was born like a pearl Vinayâditya the lord of earth, tormentor of the race of the proud enemies in the battle-field, resembling the pearl by his position as a crest-jewel among kings, possessed of noble qualities, shining person, good character, high birth.

Vinayâditya's son was the king Ereyanga, praised by people. His son was the famous high-minded Vishṇu-nṛipâla. His son is this Narasimha.

The ruler Narasimha became great in the world, with the nails of his feet marked by the fine mark on the big foreheads of the assemblage of kings bowing before him. He was the great Râma in the battle and rendered highly meritorious deeds and conquered all the kings on earth.

Ēchaladêvi, who became famous like the Kalpa creeper in the world by her generosity and who was praised by the world became the consort to that ruler Narasimha.

As formerly the flower-arrowed Cupid was born for women's pleasure to Vishṇu and his consort Śrî, so to king Narasimha and his consort Ēchaladêvi was born the meritorious altruistic king Ballâla of victorious arms, a Yama to the race of mighty enemies. When the destruction fire at the end of the world to the group of brave hostile kings, Vira Ballâladêva of matchless strength, caused the drum to be sounded at the commencement of battle, Lâla was deprived of ease, Gûrjara was seized with

ಪ್ರಮಾಣ 3' × 1½'.

- | | |
|----------------------------------|------------------------------|
| 1. ಂ ಮನ್ನಥ ಸಂವತ್ಸರದ ಚಯಿ | 8. ಂ ಮೆ ೨೨ಂ ವೊಳಗೆ ೨೦ ವರ |
| 2. ಂ ತ್ರ ಶು ೧ ಲು ರಾಮಪ ಅಯ್ಯ | 9. ಂ ಹನಕುಳವನು ಬಿಟ್ಟು ಹ [ಬು] |
| 3. ಂ ನವರ ಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ಗೋವಿಂ | 10. ಕನ ಹಳಯನು ಕೊಟ್ಟರು ಯ |
| 4. ಂ ದರನ ಅಯ್ಯನವರು ಕಣತು | 11. ಂದಕ್ಕೆ ತಪ್ಪಿದರೆ ಗೋವನು ಕಾ |
| 5. ಂ ರನಾಡನ್ನೇನಬೋವರಿಗೆ ಉಂ | 12. ಂ ಸಿಯಲಿ ಕೊಂದ ಪಾಪಕೆ ಹೋ |
| 6. ಂ ಡಿಗೇಯನು ದ | 13. ಂ ಹರು |
| 7. ಂ ತಿಯ ಉಂಬಳಿಗೆ ತುಮಕುರ ನೀ | |

Note.

This records the grant of the village Habukanahalli as an *umbali* (rent-free land granted for the maintenance of the village officials, etc.) for the *senabóvas* (village accountants) of Kanatur. The donor is called Góvindarasa Ayya, agent for Rámapa Ayya. It is stated that the village had a revenue of 20 varahas out of the total revenue of 220 varahas for Tumakúru-sime. The date is given as Manmatha sam. Chaitra sú 1 and is not calculated from any era. The usual imprecation is found at the end of the grant.

The characters seem to belong to the 17th century.

45

PAVAGADA TALUK.

At the village Jangamarahalli in the hobli of Nidugal, on a stone set up near the Mâri temple.

Size 3' × 2'.

Old Kannada characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಜಂಗಮರಹಳ್ಳಿಯ ಮಾರಮ್ಮನಗುಡಿ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'.

ವೂರ್ವದ ಹಳಗನ್ನಡಕ್ಕರ

1. ವಿಕ್ರಮಾದಿತ್ಯರ್ ಕೊಂಗುಣ
2. ಅರಸರ್ ಕಾಡುವಟ್ಟಿಯಮೇಲೆ
3. [ವಿ]ಬ್ಬ ಕನ್ನಿ ಕೊಳ್ಳನ್ನುನೋಟ
4. ಂ ಒವಾಡಿಯುಳಿ
5. ಕಯ್ಯೇರೆ
6.

Transliteration.

1. Vikramādityar Konguṇi
2. Arasar Kāḍuveṭṭiya mēle
3. [vi] ldu Kañchi-kolvandu Noḷa-
4. mbavāḍiyuḷe
5. kaysēre
6.

Translation.

On the occasion of Vikramādityar and Konguṇi Arasar falling on Kāḍuveṭṭi and taking Kāñchi, (a certain place) was taken possession of in Noḷambavāḍi

Note.

This record is incomplete. Some letters are much worn out in lines 5 and 6. It seems to refer to the conquest of a village (not named) in the Noḷambavāḍi province by some one during the expedition of the Chālukya king Vikramāditya and the Ganga king Konguṇi Arasa against the Pallavas at Kāñchi. The characters seem to belong to the end of the 8th or the beginning of the 9th century. The present record apparently refers to the Chālukya king Vikramāditya II and the Ganga king Śripurusha who conquered Kāñchi from the Pallavas (*see* M.A.R. 1939, p. 121).

46

At the village Karekētanahalli in the hobli of Niḍugal, writing on the lintel of the garbhagṛība of the Sōramma temple.

Old Kannada and characters.

ಅದೇ ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಕರೆಕೇತನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಸೋರಮ್ಮನ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಬಾಗಿಲು ವಾಡದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಹಳಗನ್ನಡಕ್ಷರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ನೀಲಕಣ್ಣೋಜರಮಗಬೂಚಿರಾಚೋಜ ಪ್ರಸಾದವ ಬೆಸಗೆಯ್ದು.

Transliteration.

1. svasti Śrī Nīlakaṇṭōjara maga Būchirāchōja prasādava besageyda.

Translation.

Be it well. Śrī Nīlakaṇṭōja's son Būchirāchōja constructed the mansion (*prāsāda*).

Note.

This short inscription giving the name of the architect who constructed the fine temple of Chāmuṇḍēśvari as Būchirāchōja, son of Nīlakaṇṭōja is carved in characters

of the 10th century A.D. on the lintel of the adytum of the above temple. The image of Châmunḍēśvari called locally as Sôramma is very fine and has eight hands holding the usual discus, conch, etc., and standing on the body of Mahishâsura.

47

At Vira Hanumakkana Pâlya, a hamlet of Mangalavâḍa in the hobli of Niḍugal, on a stone lying in the land of Narasaṅga to the west.

Size 3' × 2'.

Kannada language and characters.

ಅದೇ ನಡುಗಲ್ಲು ಹೊಲಬಳಿ ಮಂಗಳವಾಡದ ಮುಜರ ಎರಹನುಮಕ್ಕನ ಪಾಳ್ಯಕ್ಕೆ ಪಶ್ಚಿಮ ಸಾಧರ ನರಸಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಮೂರು ತುಂಡಾಗಿ ಬಡೆದು ಮೇಲ್ಗಡೆ ಎರಡು ತುಂಡುಮಾತ್ರ ಸಿಕ್ಕಿದೆ.)

ಪ್ರಮಾಣ 3' × 2'.

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾ
2. ಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾ [ರ]ಕ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕ ಚಾಳು
3. ಕ್ಯಾಧರಣ ಶ್ರೀಮತು ದೇವರು ಸುಖಸಂಕಥಾವಿ
4. ನೋದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತಮಿರೆ ತತ್ವಾದ ಪದ್ಮೋಪಜೀವಿ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮ
5. ಹಾಶಬ್ಧ ಮಹಾಮಂಡಲೇಶ್ವರ ವರೆಯೂರ ಪುರವರಾಧೀಶ್ವರಕರಿಕಾಲ
6. ಪಾದಾರಾಧಕವರಬಳಸಾ
7. . ಇಷ್ಟಾಳ ಬಡ್ಗನಹಾದೇವ ರೊಡ್ಡ
8. ದ
9. ಎರವಿತರಣವಿಕ್ರಮಾರ್ಥ
10. ಪ್ರಜೆಮೆಚ್ಚೆಗಂಡ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿ
11. ಥಿವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯಕುಳ
12. ತಿ[ಳ]ಕ ಚಾಳುಕ್ಯಾಧರಣ . . ಕಾಸ್ಯಪಗೋತ್ರೋತ್ಪನ್ನ ಕಾಯಪವಿತ್ರನಾ
13. ಮಾದಿಸಮಸ್ತ ಪ್ರಸನ್ನಸಹಿತ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಪ್ರಿಭು
14. ವನಮಲ್ಲಮಲ್ಲದೇವ ಚೋಳಮಹಾರಾಜರು ನೀರನಾಡ ಶ್ರೀಮದ್ರಾಜಧಾನಿ ಹೆಂಚೇಜು
15. ನವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತಿರೆ ಮಲ್ಲದೇವರಸರ
16. ಕುಮಾರ ಇರುಚ್ಚೊಳದೇವನ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಳೇಸ್ವರಪ್ರಿಭು
17. ವನಮಲ್ಲ ತಳೆಕಾಡುಕೊಂಡ ಭುಜಬಲ್ಲವೀರಗಂಗ ಹೋತಣ ಶ್ರೀನರಸಿಂಘ
18. ದೇವರ ಸುಖಮಾರಯ ಶ್ರೀಯಾದೇವಿಗೈಯುಂ ಇರುಂಗೆೊಳದೇವಂಗ ಕರ್ಯಾಣ
19. ತ್ತವಿರಲು ಮಣ್ಣನದೇಸಿಗಂಗ ದೇವಗ್ಗಂ ನಮಸ್ಕಾರಮಾಡಿ ವಿಕ್ರಮ
20. ಸಂವತ್ಸರದ ಶ್ರಾವಣಸುದ್ದ ಪರ್ಣಮಿಯಂದು ಮಧ್ಯಾಹ್ನಕಾಲದ ಪೂಜೆಯ
21. ನಿವೇದ್ಯಮುದಕ ಪಟ್ಟಿದೂಪ ದೀಪತಾಂಬೂಲ ಬ್ರಾಹ್ಮಣವೇದನ
22. ದಿನದಲ್ಲಿ ದಿವಾರಾತ್ರಿ ಇ ಧರ್ಮವ ಯೆನಿಸುಂ ನಡಸಲು
23.

Transliteration.

1. svasti samasta-bhuvanâśraya śrī prithvī-vallabha-mahārājā-
2. dhirāja paramēśvara parama-bhaṭṭā [ra] ka satyâśrayakuḷa-tiḷaka Chāḷu-
3. kyābharāṇa śrīmatu dēvaru sukha-saṃkathā-vi-
4. nōdadim rājyaṃ-geyyuttam ire tat-pāda-padmōpajīvi svasti samadhigata-
pancha-ma-
5. hā-śabda mahāmaṇḍalēśvara Vareyūra-pura-varādhiśvara Karikāla-
6. pādārādhaka para-bala-sā
7. Ńchāḷa khaḍga-Sahādēva Rodda-
8. da
9. vīra-vitarāṇa-Vikramārka
10. praje-mechche-gaṇḍa svasti samasta-bhuvanâśraya śrī-pri-
11. thivī-vallabha mahārājādhirāja rāja-paramēśvara parama-bhaṭṭāraka Satyā-
śraya-kuḷa-
12. ti[la] ka Chāḷukyābharāṇa Kāśyapa-gōtrōtpanna kāya-
pavitra nā-
13. mādi samasta-prasasti-sahita śrīman mahāmaṇḍalēśvara Tribhu-
14. vanamalla Mallidēvachōḷa-mahārāju Sīranāḍa śrīmad rājadhāni Hemjēri-
15. na viḍinalu sukha-saṃkathā-vinōdadim rājyaṃ geyuttire Mallidēvarasara
16. kumāra Iruṅḷadēvana || svasti śrīman mahāmaṇḍalēśvara tribhu-
17. vanamalla Talekāḍu-komḍa bhujabal (l) a Viragaṃga Hōśaṇa śrī Nara-
siṃgha-
18. dēvara sukhumāraya Śrīyādēvigeyuṃ Iruṅḷadēvaṃge kalyāṇa-
19. ttavīralu Maṇḍanadēsigaṃge dēvarggaṃ namaskāram māḍi
Vikrama-
20. saṃvatsarada Śrāvaṇa śuddha paurnamiyaṃdu madhyāna-kālada pūjeya
21. nivēdyam udaka purpa dhūpa dīpa tāmbūla brāhmaṇa-vōdana
22. dīnadalli divā-rātri i-dharmmava yenisuṃ naḍasalu
23.

Translation.

Be it well. While the refuge of the whole universe, favourite of the goddess of wealth and earth, mahārājādhirāja paramēśvara parama-bhaṭṭāraka, ornament of the Satyâśraya lineage, adornment to the Chāḷukyas, the illustrious
. dēvaru was ruling his kingdom in peace and prosperity.

A dependant on his lotus feet :—Be it well. When the obtainer of the band of five sounds, lord of the excellent city of Vareyūr, [descendant of] Karikāla-[chōḷa],
. worshipper of the feet of destroyer of enemy troops,
. a Sahādēva in sword of Rodda,

. a Vikramârka in courage and liberality, beloved of his subjects :—

Be it well. When a [dependant of] the refuge of the universe (etc.), born of Kâśyapa-gôtra, pure in body, possessed of these and other fine attributes, the illustrious mahâmaṇḍalêśvara Tribhuvanamalla Mallidêvachôla-mahârâjar was ruling in peace and prosperity in the city of Henjêru, capital of Sîranâḍ :—

Mallidêvarasa's son Irungoladêva's Be it well. The illustrious mahâmaṇḍalêśvara, tribhuvanamalla, capturer of Talekâḍ, bhujabala Viraganga Hôsaṇa śrî Narasimghadêva's *sukhumâraya* (good son or favourite) :— while prosperity befell — Śrîyâdêvi and Irungoladêva, — After bowing to Maṇḍanadêśiga and god, on the full moonday of the bright fortnight of Śrâvaṇa, in the year Vikrama, for conducting every day, the religious services of the afternoon, food offerings, water, flowers, incense, lights, betel leaves, food for Brahmans services day and night

Note.

This record belongs to the reign of the Chôla Chief of Niḍugal named Mallidêva-Chôla and records a grant made for the services in some temple not specified by his son Irungoladêva. Owing to a number of lacunæ in several lines in the middle of the inscription and at the bottom of the inscription caused by the letters being worn out and lost it is not possible to make out the full contents of the record.

The Chief Mallidêva is stated to be a subordinate of some Châlukya king whose titles only are given and are those of the later Chalukya kings of Kalyâṇi. Lines 16 to 19 of the record refer to the Hoysala king Narasimghadêva and seem to state that Irungoladêva's wife was Śrîyâdêvi and that either Irungola or more probably Śrîyâdêvi was brought up under the protection of or was a daughter of Narasimghadêva. The word used to show the relation between Narasimghadêva and Śrîyâdêvi is *sukhumâraya* which means good son but is probably a mistake for *sukumâriya* meaning good daughter.

We learn that Irungola and Śrîyâdêvi performed obeisance to Maṇḍanadêśiga and the god (*dêvar*). Maṇḍanadêśiga was apparently the priest in charge of the temple of the god. The name of this deity is not given although the record registers a grant for the services of the god made by Irungola and Śrîyâdêvi.

It is possible however to infer from the text that the grant was made by a subordinate of Irungola.

The date of the grant is given as Vikrama sam. Śrâvaṇa śu. 15. It is not dated in any era like the Śaka era. There are several records of the Niḍugal chief Mallidêva between 1150 and 1175 A.D. The characters of the present inscription belong to the 12th century A.D. The nearest Vikrama for the period of Mallidêva is equivalent to 1160 A.D. The next cyclic year Vikrama would go to 1220 A.D., when the Châlukya power had disappeared. If the date 1160 A.D. be accepted, the

Hoysala king Narasimha referred to in the present record could be identified with Narasimha I. Śrāvaṇa śu. 15 of this year Vikrama corresponds to 20th July 1160 A.D. which may be taken as the date of the record.

48

Pratāpa Bukkarajapura grant of the reign of the Vijayanagar king Harihara II, dated Ś 1307 in the possession of Krishnasastri at Vadanakal in Hosakōṭe Hobli. (Plate XXVI) 5 plates: Boar Seal: Nandinagari characters: Size 11"×7."

ಪಾವಗಡ ತಾಲ್ಲೂಕು ಹೊಸಕೋಟೆ ಹೋಬಳಿ ವದನಕಲ್ಲು ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳಿಂದ ಹಾಜರ್ಮಾಡಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ.

5 ಹಲಗೆಗಳು (ಉಂಗುರಸಹ); ವರಾಹಮುದ್ರೆ; ನಾಗರಾಕ್ಷರ; ಸಂಸ್ಕೃತ ಭಾಷೆ.

ನಿರ್ವಿಘ್ನಮಸ್ತು.

I A—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈರೋ
2. ಕೃ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೇ | ಕಲ್ಯಾ
3. ಣ ಮಾಕಲಯತಾಂ ಕಲಭಾನನೋವಂ ಕ್ರೀಡಾಸುಯಃ ಕರಟಿಚಿ
4. ಮೃಪಿತುಃ ಪಿಡಾಯ | ಪೂರ್ಣಾದ್ವಿಹೇಂದ್ರನಟನೈರಭಯ ಪ್ರದಾನೋ
5. ಮೋದಂ ಶಿವಸ್ತ್ಯ ವಿತನೋತಿ ಮಹಾನಟಸ್ಯ | ಜ್ಞಾನ
6. ಪ್ರದೀಪ ನಿರ್ಣೀತ ನಿತ್ಯ ತತ್ಪಾರ್ಥ ರೂಪಿಣೀ | ಜಗಂತ್ಯ
7. ವಂತೀ ವೈಖರ್ಯಾ ಸರಸ್ವಸ್ತ್ಯನುತಪಃ ಶ್ರಿಯೇ | ಉದ್ಯತ್ಯ
8. ಜಲಧೇಃ ಧೂಮಿಂ ಗಂಧಮಸ್ಯಾಃ ಪರಾಮೃಶನ್ | ಘೋಣಾ
9. ಯಾಂ ನಾಥು ಸಂಧರ್ತಾ ಪಾತು ಕ್ರೋಡಾಕೃತಿಃ ಹರಿಃ | ಗು
10. ಣೈರರಿಷ್ಠಾನಿ ತಮಂ ನ್ನಯಂತೀ ಶ್ಲಾಘ್ಯಾನಿಧಾಗ್ಯಾ
11. ನಿ ಪುನರ್ವದಾನಾ | ಮಹೀಸುರೇಭ್ಯೋ ಮಹನೀಯಕೀ
12. ರ್ತಿಃ ಸರ್ವಂಸಹಾ ಸಸ್ಯಫರಾನಿ ಸೂತಾಂ | ನಿಧಾನಮೇ
13. ಕೋ ನಯನೋತ್ಪವಾನಾ ಮಾನಂದ ಕಾರೀ ಜಗತಾಂ ತ್ರಯಾ
14. ಣಾಂ | ಸುಧೈಕಸತ್ತಂ ಸಹಜಂ ಶ್ರಿಯೋಯಃ ಶಮೋಷಧೀ
15. ನಾಮಧಿಪಸ್ತನೋತೂ | ಅಸ್ತಿತ್ವಸ್ತ್ಯ ಯನಂ ಭೂಮೇರ್ವಂಶಃ
16. ಪ್ರಾಂತುರಕುಂಠಿತಃ | ಯದೂನಾಂ ಕೃಷ್ಣಬಂಧೂನಾಂ ತಲ್ಲೀಲಾನಿ
17. ತ್ಯ ಸಾಕ್ಷಿಣಾಂ | ತತ್ರ ಸಂಗಮಭೂಪಾಲಃ ಕ್ಷೀರಾದ್ಭೇಃ
18. ಶ್ಚಂದ್ರಮಾ ಇವ | ಆವಿರಾಸೀತ್ಕರಾನಾಥಃ ಕಾಮಾ
19. ಯೀಚಂದ್ರಿಕಾಪ್ರಿಯಃ | ತಾದಂಪತೀ ಸಮಾರಾಧ್ಯ ಪಂಪಾಯಾಃ
20. ಪ್ರಾಣವಲ್ಲಭಂ | ತತ್ಪಂಚವದನಪ್ರಖ್ಯಾನ್ ಪುತ್ರಾನ್ ಪತ್ರಾ
21. ಪೌಮಹೌಜಸಃ | ಆದ್ಯೋ ಹರಿಹರೋವೀರೋ

II A—

22. ದ್ವಿತೀಯಃ ಕಂಪಭೂಪತಿಃ | ತೃತೀಯೋ ಬುಕ್ಕಭೂಪಾಲಃ ಶ್ವತುರ್ತ್ಯೋ ಮಾರವಾ
23. ಹ್ಯಯಃ | ತೇಷುಪುತ್ರೇಷುದೀವ್ಯತ್ಸು ಬುಕ್ಕಭೂಪಃ ಸತಾಂಗತಿಃ |

24. ಸ್ವಗೋತ್ರ ಪಾಲಕೋ ಜಾತೋ ಮನು ಮಾಂಧಾತ್ಯನಂನಿ
25. ಭಃ | ಯತ್ಯತಾಪಾಗ್ನಿಜ ಜ್ವಾರಾ ಜಜ್ವಾರಾರಾತಿಕಾನನೇ | ಯ
26. ತ್ವೀರ್ತಿಃಕಕುಧಾಂ ಚಕ್ರೇ ಭಾಂಚಕ್ರೇ ನಿತ್ಯಮ್ಪಿಂಧವೀಂ | ಅದ್ವೋಮಾ
27. ತಂಗಸೇವೀ ಬಹುವಿಪದಪರಃ ಶ್ವಕ್ರವತ್ತ್ವಕ್ಷದೇವೀನಾಮ್ನೈಕಃ
28. ಪ್ರಾಪ್ತಗರ್ಹಃ ಸುರಪತಿಗಣಕಾಪಕ್ತಚಿತ್ತಃ ಪರೋಧೂತ |
29. ಸಕ್ಷೇಳಃ ಕಶ್ಚಿದನ್ಯೋ ಮುನಿಪಶುಮಹರತ್ಪ್ರಲಂ ಶಾಂತ
30. ದೋಷಃ ಸತ್ಯಂ ಬುಕ್ಯಕ್ಷಮೇತಃ ಸ್ವುರುದುರು ವಿಭವೈರುತ್ತಮಃ ಸಾ
31. ವರ್ಭಾಮಃ | ಕೃಷ್ಣಶ್ಚ ಬುಕ್ಯಧೂಪಶ್ಚ ಬಹು ಸ್ವೀಜನವಲ್ಲಭಾ |
32. ಆದ್ಯಃ ಕುವಲಯದ್ವೇಷೀ ದ್ವಿತೀಯಃಸ್ತಸ್ಯ ಪಾಲಕಃ | ಕಾಂ
33. ತಾನು ವಿದ್ಯಮಾನಾನು ತಸ್ಯ ಪ್ರೇಮಸಮನ್ವಿತಾ | ಗೌರೀ ಗೌ
34. ರೀವ ಸಂಜಾತಾ ಪ್ರೇಯಸೀ ಭೂಧೃತಃ ಸುತಾ | ತಸ್ಯಬುಕ್ಯಮಹೀ
35. ಪೇನ ಕಾರ್ತಿಕೇಯಸಮೋಗುಣೈಃ | ಉದಪಾದಿ ತ್ರಯೀಧರ್ಮತಾ
36. ತಾ ಹರಿಹರೋ ನೃಪಃ | ನಕೇವಲಂ ಹರಿನ್ಮಾತುಂ ಹರೋವಾಕ
37. ಲಕಲ್ಮಷಾತ್ | ಯತಃ ಸಂತೋ ಭುವಂ ಪ್ರಾಪ್ತೋದೇವಾ ಹರಿಹರಂ
38. ವಿದುಃ | ತನ್ಯಾಭವಧರ್ಮಪತ್ನೀ ಮೇಲಾಯೀ ವನಿತೋತ್ತಮಾ
39. ಭೂಧೃತ್ಸುತಾ ಭವಾನೀವ ಪುತ್ರೀಪುರವಿದ್ವಿಷಃ | ಯಸ್ತನ್ಯಾ
40. ಮುದಪಾದಿ ಹರ್ಯಪಮಹೀಪಾರೇನ ಬುಕ್ಯಕ್ಷಮಾಧೀತಃ ಕಲ್ಪ
41. ಮಹೀರುಹಃ ಸುಮನಸಾಂ ವಜ್ರೋರಿಪುಕ್ಷ್ಯಾಭೃತಾಂ | ತನ್ಯಾದಾ
42. ವಿರಭೂದುದಾರಚರಿತಃ ಶ್ರೀ ಭೂಪತಿಯತ್ಪನೂಃ ಸ್ತಿವ್ವಾಯೀ
43. ಕಿಲ ವೀರಸೂಗಿರಮಗಾತ್ ಸಾಕಂ ಪಿ ಕೌಸಲ್ಯಯಾ || ತ
44. ತ್ವಿತುರ್ಬುಕ್ಯಧೂಪಸ್ಯ ಭೃತ್ಯೌ ಕಾಮಣ ಬೋಮ್ನಣೌ | ಸ್ಯ
45. ಸೌಂಯೋಂ ನಾಯಕಾಚಾರ್ಯೌ ಶರಣಾಗತ ಪಾಲಕೌ | ಜಾತಾ ಲಕ
46. ಮನಾಯಿಕ್ಯಾ ಮಜ್ಜೇನಾಯಕ ಪುಂಗವಾತ್ || ತನ್ಯಾ ಮಾ

II B—

47. ತ್ಯೋ ಬೋಮಣಸ್ತುಧೀರಃ ಸಿಂಹಪರಾಕ್ರಮಃ | ಸ್ವಕುರೋತ್ತಾರಣೇ ಬುದ್ಧಿ
48. ಮಕರೋದ್ಧರ್ಮತತ್ಪರಃ || ಕೋಟಿಕರ್ತರಾಯದುರ್ಗಮಥೇ ಪ್ರ
49. ವಹತಿಸ್ತಯಾ || ಬಂಜೆ ಹಳೇತಿ ನದಿಕಾ ನಿಲುಗಲ್ಲನಮೀ
50. ಪಗಾ | ಮೊಸಳೆಕುಲ್ಕಯಾಯುಕ್ತಾಭೂಮಿಃ ಸಸ್ಯೋದ್ಭವ
51. ಕ್ಷಮಾ | ತನ್ಯಾಂ ತಟಾಕನಿರ್ಮಾಣಮಾದಿ ಕ್ಷದ್ವಾಹ್ಮಣೋತ್ತಮಾನ್ |
52. ತೇ ಸ್ವಕೀಯದನೇನ್ಯೈವ ಸೇತುಂ ವ್ಯರಚಯನ್ ಬುಧಾಃ | ದ್ವಷ್ಟ್ವಾತಟಾಕಂ
53. ಕ್ಷೇತ್ರಂಚ ಬೋಮ್ನಣವ್ವಾಮಿ ತತ್ಪರಃ | ಪ್ರತಾಪಬುಕ್ಯರಾಜಾಬ್ಜಂ ನಿ
54. ಮಾರ್ಯಾದಾದುದಾರಧೀಃ | ಶಾಕಾಡ್ವೇದ್ರಿಬವಕ್ಷಿಚಂದ್ರಕಲತೇ ವರ್ಷೇ
55. ತಥಾಕ್ರೋ ಧನೇಮಾಸೇ ಶ್ವಾಪಣಕೇಗ್ರಹಾರಮುದಧೇಃ ಪೂರ್ವೇಥಚಂದ್ರ
56. ಗ್ರಹೇ | ಆಭೇನಾಯಕನಂದನೋ ಗುಣ ನಿಧಿಯಃ ಕಾಮಣನ್ಯಾ
57. ಸುಜೋ ಬೋಮ್ನಣಃ ಸ್ತುಣವತ್ಪುಪಾತ್ರಗಣನಾ ವಿಪ್ರೋತ್ತಮೇಭ್ಯೋ
58. ದಿತ | ಪಚ್ಚರ್ಮ ನಿರತಾಸ್ತೇತುದ್ರಾಹ್ಮಣಾಃ ಶ್ವಾಸನೋ

59. ತ್ಸುಕಾಃ | ಸತ್ತ್ವಾಶಿಷೋಭಾವಿನಂತು ಸಾರ್ವಭೌಮಂ ವಿ
60. ಚಿಂತ್ಯತಂ | ಅಶೀರ್ಭರಭಿನಂದ್ಯಾಥ ಸ್ವವೃತ್ತಾಂತಂ ನೃವೇ
61. ದಯನ್ | ತೈರ್ನಿವೇದಿತ ಕಾರ್ಯಸ್ತು ಭೂಪತಿಃ ಸಚಿವೈಃ
62. ಸಹ | ನಿರ್ಣಯ ನೀಮಾಮಾತ್ಮೀಯಾಂ ವಿರೂಪಾಕ್ಷಸ್ಯ
63. ಸಂನಿಧಾ | ಪ್ರಥಮೇ ವತ್ಸರೇ ಜ್ಯೇಷ್ಠಮಾಸೇ ಸೂರ್ಯಗ್ರಹೇಸ
64. ತಿ | ಆಚಂದ್ರತಾರಕಂ ಕರ್ತುಂ ಪಿತುರ್ನಾಮ್ನಾಂಕಿತಂ ಪುರಂ | ಪ್ರಾದಾತ್ತೇ
65. ಭ್ಯೋ ಭೂನುರೇಭ್ಯಃ ಸ್ವಮುದ್ರಾಂಕಿತ ಶಾಸನಂ | ದಾನಶ್ರೀ
66. ಲತಿಕಾಪುರಾ ಮರತರಾ ರೂಢಾ ಭುವಂ ಸಂಶ್ರಿತಾ ಸಲಿಂದಾ
67. ಥಶಿದಾ ಪ್ರತಾನ ವಿತತಾ ಜೀಮೂತವಾಹೇಪುನಃ | ಕರ್ಣೇ
68. ಕೋರಕತಾ ತತಃ ಕುಸುಮಿತಾ ಭೋಜೇ ಸಮಸ್ತೋನ್ನತೇ
69. ಸೂತೇ ಸಂಪ್ರತಿ ಭೂಪತೋ ನ್ನಿರಪದಾ ತತ್ತನ್ವರಾನ್ಯರ್ಪಿ
70. ತಾ | ಅಥತನ್ಮಿಂನ್ನಗ್ರಹಾರೇ ವೃತ್ತಿಭಾಜಾ [೦] ದ್ವಿಜನ್ಮನಾಂ |
71. ಗೋತ್ರನಾಮಾನಿ ಶಾಖಾಶ್ಚ ಲಬ್ಧಂತೇದೇಶಭಾಷಯಾ |
72. ಆತ್ರೇಯ ಆದಿತ್ಯಾತ್ಮಜೋ ನಾಗಪತ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ |
73. ರೋಹಿತಃ ವಿಸ್ವಯಾತ್ಮಜಃ ಪದ್ಮೇರೇಕಾವೃತ್ತಿಃ | ಯಜುಃ |

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74. ಶ್ರೀವತ್ಸೋಲಬ್ಧಣಾತ್ಮಜಃ ಸೋಮನಾಥಸೈಕಾವೃತ್ತಿಃ
75. ಯಜುಃ | ಚಿಟ್ಟಯಾತ್ಮಜೋನರನಿಂಹಸ್ಯದ್ವೇವೃತ್ತಿಯಜುಃ |
76. ಶಾಂಡಿಲ್ಯಃ | ಗಂಗಾಧರಾತ್ಮಜೋ ಬಸವಣ್ಣಸೈಕ
77. ಕಾವೃತ್ತಿಃ | ಆತ್ರೇಯಃ | ಶಾರಾವತೋ ಮಲ್ಲಯ ಸೂನುಃ ವಿರೂ
78. ಪಾಕ್ಷಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ರೋಹಿತೋಲಬ್ಧಯ ಸೂನುಸ್ತಿವ
79. ಯಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶ್ರೀವತ್ಸೋನೂರಿಪದ್ವಿ ಸೂನು
80. ನಾಗಯಸ್ಯದ್ವೇವೃತ್ತಿಃ | ಯಜುಃ | ಆತ್ರೇಯೋ ಮಾಧವಸೂನು
- 80a. ನಾಗ ಯಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶ್ರೀವತ್ಸಃ ಕೂಚನಾ
81. ಯಸೂನುಃ ಸಂಗುಭಟ್ಟಸ್ಯದ್ವೇವೃತ್ತಿಯಜುಃ | ರೋಹಿ
82. ತಃ ಪದ್ವಿ ಸೂನುಃ ವಿಸ್ವಯಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶಾರಾವತೋಮ
83. ಲ್ಲಯಸೂನುಃ ಕೂಚನಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ವನಿಷ್ಠಃ ಸ್ವಾ
84. ವಣ್ಣಸೂನುಃ ಅನಂತಪಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಗಾರ್ಗ್ಯಃ ಶಿಂ
85. ಗಯಸೂನುಃ ಲ್ಲಂಗಪಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಕೌಂಡಿನೋ
86. ಗೋಕರ್ಣಸೂನುಃ ಪೋಚಯಸೈಕಾವೃತ್ತಿಃ ಸ್ತಸ್ಯ ಅರ್ಧಂ ಯಜುಃ ವನಿ
87. ಪೃಶ್ಠಿಮಯಸೂನುಃ ಮುದ್ದಪಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಭಾರದ್ವಾಜೋ
- 87a. ಯೆಲ್ಲಯಪದ್ವಿ ಸೂನುಃ ಮಲ್ಲಯಸ್ಯ ದ್ವೇವೃತ್ತಿಃ | ಯಜುಃ | ಭರದ್ವಾಜೋ
88. ಯೆಲ್ಲಯಪದ್ವಿ ಸೂನುಃ ಅಪ್ಪಯಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶ್ರೀವ
89. ತೋನರಹರಿಸೂನುಃ ಪದ್ವಿಃ ದ್ವೇವೃತ್ತಿಃ | ಯಜುಃ | ಗಾಗ್ಯೋದೇ
90. ಚಯಸೂನುಃ ನರಹರೇರರ್ಧಂ | ಯಜುಃ | ಭಾರದ್ವಾಜೋಯೆಲ್ಲಯಸೂ
91. ನುಃ ಮಲ್ಲಯಸ್ಯ ದ್ವೇವೃತ್ತಿಃ | ಯಜುಃ | ಶ್ರೀವತ್ಸೋ ನರಹರಿ

92. ಸೂನುರಪ್ಪಯಸ್ಕದ್ವೇವೃತ್ತಿಯಜುಃ | ಗೌತಮೋಗೋಪಾಲ
93. ಸೂನುವಿರುಪಾಸಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಕಾಶ್ಯಪೋಕೇಶವ
94. ಸುತೋವಿರುಪಾಶಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಧನಂಜಯೋಲಕ್ಷ್ಮಣ
95. ಸುತಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಕೌಶಿಕಃ ಪಿನ್ವಯಸುತೋ
96. ಧೈರವಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಧಾರದ್ವಾಜೋಮಲ್ಲಯಸುತಃ ಕೇ
97. ಸವಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಕುತ್ಸೋ ಮಲ್ಲಯಸುತಃ

III B—

98. ಅಪ್ಪಯಃ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಕಾಂಡಿನೋಗೋಕರ್ಣಸೂನುಃ
99. ಮಾರ್ಚಯಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯಜುಃ | ವಿಶ್ವಾಮಿತ್ರೋಧೂತ
100. ರಸಸುತೋ ಮಲ್ಲಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಧರದ್ವಾಜ
101. ಜೋಯಲ್ಲಯಸುತಃ ಚೆನ್ನಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಹರಿ
102. ತ ಗೋತ್ರೋಪದ್ವಯಪುತ್ರೋಲಬ್ಧಯಸ್ಯ ದ್ವೇವೃತ್ತಿ ಯಜುಃ |
103. ರೋಹಿತಃ ಪದ್ವಯಪುತ್ರೋ ಕೂಚನಸ್ಯ ದ್ವೇವೃತ್ತಿ ಯಜುಃ |
104. ಗೌತಮೋ ಗೋಪಾಲ ಸೂನುಃ ಗೋಪಯನ್ಯಾರ್ಥವೃತ್ತಿಃ | ಯಜುಃ |
105. ಶ್ರೀವತ್ಸೋ ಪದ್ಮಿ ಜೋಸ್ಯಸೂನುಃ ಪದ್ಮೇರೇಕಾವೃತ್ತಿಃ | ಯಜುಃ
106. ಕಪಿಗೋತ್ರೋನರಹರಿ ಸೂನುಃ ಪದ್ಮೇರೇಕಾವೃತ್ತಿಃ ಯಜುಃ
107. ಗೌತಮೋ ಪದ್ಮಿ ಸೂನುಃ ಮಾರ್ಧವಸ್ಯೈಕಾವೃತ್ತಿಃ ಯ
108. ಜುಃ | ಶ್ರೀವತ್ಸೋ ಸೋಮರಸಸುತೋ ಅದಿತ್ಯಸ್ಯೈಕಾ
109. ವೃತ್ತಿಃ | ರುಕ್ | ಮೋನಧಾರ್ಗವ್ರಗುಂಮಯಸುತೋ ರಾಮಸ್ಯೈಕಾ
110. ವೃತ್ತಿಃ ರುಕ್ | ಶ್ರೀವತ್ಸೋ ಲಂಗಯಸೂನು ನಾಗಯಸ್ಯೈಕಾ
111. ವೃತ್ತಿಃ ರುಕ್ | ಕೌಶಿಕೋತಿಪ್ಪಯಸೂನುಃ ಚೇನಯಸ್ಯ ಹಾ
112. ಗವೃತ್ತಿಃ | ರುಕ್ | ಕಾಂಡಿನೋಗೋಕರ್ಣಸುತೋ ಬಸ
113. ವಣ್ಣನ್ಯಾರ್ಥವೃತ್ತಿಃ ಯಜುಃ | ಶ್ರೀವತ್ಸೋ ತಿಪ್ಪಯಸೂ
114. ನುಃ ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ ತಸ್ಯಚಹಾಗಂಚ | ಯಜುಃ
115. ಧರದ್ವಾಜೋರಮ್ನಯ ಸೂನುರ್ನಾರಣ ದೇವಸ್ಯೈಕಾವೃತ್ತಿಃ ರು
116. ಕ್ | ಹರಿತೋ ಕೂಚಯಸೂನುರಲ್ಲಾಡಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯ
117. ಜುಃ | ಕಾಶ್ಯಪಾ ವಿಠಯಸೂನುರ್ಬುಸುವಸ್ಯ ವೃತ್ತಶ್ಚತುರ್ಥಾಂ
118. ತಃ | ಕಾಶ್ಯಪೋ ಬಾಚಯಸೂನುರ್ದೇವಯನ್ಯಾರ್ಥಂ | ರುಕ್ |
119. ಧರದ್ವಾಜೋ ಬೋಮಯಸೂನು ಮಾಕಯನ್ಯಾರ್ಥಂ | ಶುಕ್ಲ
120. ಯಜುಃ | ಧರದ್ವಾಜೋ ಸೋಮಯಸೂನುರೌಭಲನಾರ್ಥನ್ಯಾರ್ಥಂ
121. ಯಜುಃ | ಕೌಶಿಕಃ ಸರ್ವಜ್ಞಪುತ್ರೋ ಪದ್ವಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯ
122. ಜುಃ | ಶಾಂಡಿಲ್ಯ ಅಪ್ಪಯಸೂನು ಮಾರ್ಧವನ್ಯಾರ್ಥಂ ಯ
122a. ಜುಃ

IV A—

123. ಕೌಶಿಕಗೋತ್ರೋದೇಚಯ ಸುತಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ |
124. ಯಜುಃ | ಧರದ್ವಾಜ ಗೋತ್ರೋತಿಪ್ಪಂಜ ಸೂನುಃವರದಪ

125. ಸೈಕಾ ವೃತ್ತಿಃ ರುಕ್ | ಧಾರದ್ವಾಜೋ ಚೂಡಾಮಣೀರಧಂ |
126. ರುಕ್ | ಗೌತಮೋಮಲ್ಲಯಸೂನುಃ ಕೇಶವಸ್ಕಾರ್ಧಂ ಯಜುಃ | ಆ
127. ತ್ರೇಯಃ ಕೇಶವಸುತೋಅಪ್ಪಯಸ್ಕಾರ್ಧಂ ಯಜುಃ | ಅಗಸ್ತ್ಯೋ
128. ಕೇಶವಸುತಃ ಸ್ತೀಕಯಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಜೋಸ್ಯ ರಂ
129. ಮಣ್ಣುಸುತೋ ಮಲ್ಲಯಸೈಕಾವೃತ್ತಿಃ ಸಾಮಕಃಅತ್ರ | ವ
130. ಸಿಷ್ಯ ಏಚಯಸುತಃ ಚೌಡಪ್ಪಸೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಧ
131. ರದ್ವಾಜಗೋತ್ರೋ ಮಾಧವದೇವಸುತಃ ಸೋಮಯಸ್ಯಾ
132. ಧಂ | ರುಕ್ | ಪರಾಶರೋ ಶಿಂಗಯಸೂನುಃ ಭಾರ್ಗವೋಃ
133. ಮುಪ್ಪಾಗವೃತ್ತಿಃ ಯಜುಃ | ಹರಿತಃಕೂಚನ ಸು
134. ತಃ ಪೆದ್ದಯಸೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ತಸ್ಯಾ
135. ನುಜೋ ನರಹರೇ ರೇಕಾವೃತ್ತಿಃ ಯಜುಃ | ಕಾ
136. ತ್ಯಪಅಲ್ಲಾಡಸೂನುಃ ವಿಠಲಪಸ್ಯ ಮುಪ್ಪಾಗ ವೃತ್ತಿ
137. ಯಜುಃ | ಶಾಂಡಿಲ್ಯಃ ತಿಪ್ಪಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ
138. ಯಜುಃ | ಗಾರ್ಗ್ಯಃ ಮಂಚನಸೂನುಃ ಶಿಂಗಯಸೈಕಾ
139. ವೃತ್ತಿಃ | ಯಜುಃ | ಕಾಶ್ಯಪಃ ಮಂಚನಸೂನುಃ ಔಫಲಸೈ
140. ಕಾ ವೃತ್ತಿಃ | ಯಜುಃ | ಶಾಂಡಿಲ್ಯಃ ಗಂಗಂಣ್ಣಸೂನುಃ ಸ್ವಾ
141. ಮಯಸೈಕಾವೃತ್ತಿಃರುಕ್ | ಧರದ್ವಾಜಃ ಪಿನ್ನಯ
142. ಪುತ್ರೋದೇಚಯ ಸೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಅತ್ರೇಯಲ
143. ಕ್ಷಣಪುತ್ರಃ ಕಂಪಣ್ಣಸೈಕಾವೃತ್ತಿಃ ರುಕ್ | ತಿಪ್ಪ
144. ಯ ಸೂನುರ್ಬಯಸ್ಕಾರ್ಧಂ | ರುಕ್ | ಗೌತಮೋ ಗೋ
145. ಪಯಸೂನುಃ ಗಂಗಯಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ |

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146. ಹರಿತಃ ಸ್ತಲ್ಪಯಸೂನುಃ | ವಿರೂಪಾಕ್ಷಸ್ಕಾರ್ಧಂ | ಯಜುಃ
147. ಕಾಶ್ಯಪಃ ಸಾಯಪ್ಪಸೂನು ಮಾರ್ಧವಸೈಕಾ
148. ವೃತ್ತಿಃ ತಸ್ಯಾಪ್ಯಧಂ | ವಾರುಕ್ | ವನಿಷ್ಠೋಗಂಗಾ
149. ಧರ ಸೂನು ನಾರ್ಗಪಸೈಕಾವೃತ್ತಿಃ | ಕಾಶ್ಯಪೋ
150. ಬಂಕರನ ಸೂನುಃ ವಿಠಲಪಸೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಧ
151. ರ ದ್ವಾಜೋ ಚೆನ್ನಯಸೂನುಃ ಶಿಂಗಯಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ |
152. ಕಾಶಿಕಃ ನರ್ವಜ್ಞ ಸೂನುಃ ಹೊನ್ನಪಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ
153. ಧರದ್ವಾಜೋ ನಾಗಯಸೂನು ಚೌಡಯಸ್ಯ ಮುಪ್ಪಾಗವೃತ್ತಿಃ
154. ಯಜುಃ | ಪರಾಶರ ಜನ್ನಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ ಯಜುಃ |
155. ಧರದ್ವಾಜೋಲಬ್ಧಯಸೂನುಃ ಶಿಂಗಯಸೈಕಾವೃತ್ತಿಃ ಯಜುಃ |
156. ಕಾಶ್ಯಪೋ ಭೋಗನಾಥಸೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಶ್ರೀವತ್ಸೋ ಅ
157. ಪ್ಪಯಸೂನು ಶ್ರೀಧರಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಧರದ್ವಾಜೋರಾನ
158. ಪಸೂನು ನಾಗಪಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಗೋಚಾರ ಮಲ್ಲರನ
159. ಸುತ ಅದಿತ್ಯಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಶಾಂಡಿಲ್ಯ ಅಪ್ಪಣ್ಣ

16. प्रांशुरकुटितः । यदूनां कृष्णबन्धूनां तल्लीलानि
17. स्यसाक्षिणां । तत्र संगमभूपालः क्षीराब्धेः
18. श्वन्द्रमाइव । आविरासीत्कलानाथः कामा
19. यीचिन्द्रिकाप्रियः । तौ दंपती समाराध्य पंपायाः
20. प्राणवल्लभं । तत्पंचवदनप्रख्यान् पुत्रान् प्रा
21. सौ महौजसः । आद्यो हरिहरो वीरो

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22. द्वितीयः कंपभूपतिः । तृतीयो बुक्कभूपालः श्वतुर्थो मारपा
23. हयः । तेषु पुत्रेषु दीव्यत्सु बुक्कभूपः सतां गतिः ।
24. स्वगोत्रपालको जातो मनुमांघातु संनि
25. भः । यत्प्रतापाग्निज ज्वाला ज्वालारातिकानने । य
26. त्कीर्त्तिः ककुभां चक्रे भांचक्रेनित्यमैर्द्वी । आद्यो मा
27. तंगसेवी बहुविपदपरः चक्रवर्त्यक्षदेवी नास्त्रैकः
28. प्राप्तगर्हः सुरपतिगणिकासक्तचित्तः परोभूत् ।
29. सङ्खवेळः कश्चिदन्यो मुनिपशुमहरत्तरलं शांत
30. दोषः सत्त्वं बुक्कक्षमेशः स्फुरदुरुविभवैरुत्तमः सा
31. र्वभौमः । कृष्णश्च बुक्कभूपश्च बहुस्त्रीजनवल्लभौ ।
32. आद्यः कुवलयद्वेषी द्वितीयस्तस्य पालकः । कां
33. तासु विद्यमानासु तस्य प्रेमसमन्विता । गौरी गौ
34. रीव संजाता प्रेयसी भृशतः सुता । तस्य बुक्कमही
35. पेन कार्तिकेयसमो गुणैः । उदपादि त्रयीधर्मत्रा
36. ता हरिहरो नृपः । न केवलं हरिस्त्रातुं हरो वा क
37. लिकल्मपात् । यतः संतो भुवं प्राप्तौदेवौ हरिहरं
38. विदुः । तस्याभवद्धर्मपत्नी मेलायी वनितोत्तमा
39. भृशत्सुता भवानीव पुत्रिणी पुरविद्विषः । यस्तस्या
40. मुदपादि हर्यपमहीपालेन बुक्कक्षमाधीशः कल्प
41. महीरुहः सुमनसां वज्रो रिपुक्षमाभृतां । तस्मादा
42. विरभूदुदारचरितः श्रीभूपतिर्यत्प्रसूः स्तिष्यायी
43. किल वीरसूगीरमगात् साकं हि कौसल्यया । त
44. त्पितुर्बुक्कभूपस्य भृत्यौ कामणबोन्नणौ । स्य
45. स्तौ यौ नायकाचार्यौ शरणागत पालकौ । जातौ लक
46. मनायिक्यामब्धेनायकपुंगवात् । तस्या मा ?

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47. त्यो ? बोमणस्तु धीरः सिंहपराक्रमः । स्वकुलोत्तारणे बुद्धि
48. मकरोद्धर्मतत्परः । कोटेकेरेरायदुर्गमध्ये प्र
49. वहति स्मया ॥ बंजेहलेति नदिका तिलुगल्लसमी
50. पगा । मोसलेकुल्यया युका भूमिः सस्योद्भव
51. क्षमा । तस्यां तटाकनिर्माणमादिक्षद्वाह्मणोत्तमान् ।
52. ते स्वकीयधनेनैव सेतुं व्यरचयन् बुधाः । दृष्ट्वा तटाकं
53. क्षेत्रं च बोन्नणस्वामितत्परः । प्रतापबुक्कराजाख्यं नि

54. मायादादुदारधीः । शाकाब्देद्रिखवद्विचंद्रकलिते वर्षे
 55. तथा क्रोधने मासे श्रावणिके ग्रहारमुदधेः पूर्वैथ चंद्र
 56. ग्रहे । अश्वेनायकनंदनोगुणनिधिर्यः कामणस्या
 57. नुजो बोम्लणः स्त्रिणवत्युपात्तगणनाविप्रोत्तमेभ्यो
 58. दित । पदकर्मनिरतास्ते तु ब्राह्मणाः शशासनो
 59. त्सुकाः । सत्याशिषो भाविनं तु सार्वभौमं वि
 60. चित्य तं । आशीर्भिरभिनंद्याथ स्ववृत्तांतं न्यवे
 61. दयन् । तैर्निवेदितकार्यस्तु भूपतिः सचिवैः
 62. सह । निर्णय्य सीमामात्मीयां विरूपाक्षस्य
 63. संनिधौ । प्रभवे वत्सरे ज्येष्ठमासे सूर्यग्रहेस
 64. ति । आचंद्रतारकं कर्तुं पितुर्नाम्नांकितं पुरं । प्रादात्ते
 65. भ्यो भूसुरेभ्यः स्वमुद्रांकितशासनं । दानश्री
 66. लतिका पुरामरतरौ रुढा भुवंसंश्रिता सल्लिवा
 67. थ शिवौ प्रतानवितताजीमूतवाहे पुनः । कर्णे
 68. कोरकिता ततः कुसुमिता भोजे समस्तोन्नते
 69. सूते संप्रति भूपतो स्थिरपदा तत्तन्फलान्यर्जि
 70. ता । अथ तस्मिन्नग्रहारे वृत्तिभा [जां] द्विजन्मनां ।
 71. गोत्रनामानि शाखाश्च लिख्यंते देशभाषया ।
 72. आत्रेय आदिषात्मजो नागपस्यैका वृत्तिः । यजुः ।
 73. लोहितः पित्रयात्मजः पेहेरेका वृत्तिः । यजुः ।

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74. श्रीवत्सो लब्धणात्मजः सोमनाथस्यैका वृत्तिः ।
 75. यजुः । चिद्वयात्मजो नरसिंहस्य द्वे वृत्ती यजुः ।
 76. शांडिल्यः । गंगाधरात्मजो वसवणस्यै
 77. का वृत्तिः । आत्रेयः । शालावतो मलयसूनुर्विरू
 78. पाक्षस्यैका वृत्तिः । यजुः । लोहितोलब्धयसूनुस्तिष्य
 79. यस्यैका वृत्तिः । यजुः । श्रीवत्सो सूरिपेदिसूनु
 80. नागयस्य द्वेवृत्ती । यजुः । आत्रेयोमाधवसूनु
 80a. नागयस्यै का वृत्तिः यजुः । श्रीवत्सः कू च ना
 81. र्यसूनुः संगुभट्टस्य द्वे वृत्ती यजुः लोहि
 82. तः पेदिसूनुः पित्रयस्यैका वृत्तिः । यजुः । शालावतो म
 83. लयसूनुः कूचनस्यैका वृत्तिः । यजुः । वसिष्ठः स्वा
 84. वणसूनुः अनंतपस्यैका वृत्तिः । रुक्म्यगार्ग्यः शि
 85. गयसूनुः हिंगपस्यैका वृत्तिः यजुः । कौडिन्यो
 86. गोकर्णसूनुः पोचयस्यैका वृत्तिः स्तस्य अर्धं यजुः वसि
 87. ष्ठिमयसूनुः मुहपस्यैका वृत्तिः रुक् । भारद्वाजो
 87a. येह्यपेदिसूनुः मलयस्य द्वे वृत्ती । यजुः । भरद्वाजो
 88. येह्यपेदिसूनुः अण्यस्यैका वृत्तिः यजुः । श्रीव
 89. त्सो नरहरिसूनुः पेदिः द्वे वृत्ती । यजुः गार्ग्यो दे
 90. चयसूनुः नरहरेरर्धं । यजुः । भारद्वाजो येह्यसू

91. नुः मलयस्य द्वे वृत्ती यजुः । श्रीवत्सो नरहरि
92. सनुरण्यस्य द्वे वृत्ती यजुः । गौतमो गोपाल
93. सनुर्विरूपासस्यैका वृत्तिः यजुः काश्यपो केशव
94. सुतो विरूपाक्षस्यैका वृत्तिः रुक् । धनंजयो लक्ष्मण
95. सुतः शिंगयस्यैका वृत्तिः रुक् । कौशिकः पित्रयसुतो
96. भैरवस्यैका वृत्तिः यजुः । भारद्वाजो मलयसुतः के
97. सवयस्यैका वृत्तिः यजुः । कुत्सो मलयसुतः

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98. अप्ययः स्यैकावृत्तिः । यजुः । कौडिन्यो गोकर्ण सनुः
99. माचयस्यैका वृत्तिः यजुः । विश्वामित्रो भूत
100. रससुतो मलयस्यैका वृत्तिः रुक् । भरद्वा
101. जो येल्लयसुतः चेन्नयस्यैका वृत्तिः यजुः । हरि
102. तगोत्रो पेहयपुत्रो लखयस्यद्वे वृत्ती यजुः ।
103. लोहितः पेहयपुत्रो कूचनस्य द्वे वृत्ती यजुः ।
104. गौतमो गोपालसुनुः गौपयस्यार्धे वृत्तिः । यजुः ।
105. श्रीवत्सो पेहिजोस्य सनुः पेहेरेका वृत्तिः । यजुः
106. कपिगोत्रो नरहरिसनुः पेहेरेका वृत्तिः यजुः
107. गौतमो पेहिसनुः माधवस्यैका वृत्तिः य
108. जुः । श्रीवत्सो सोमरससुतो आदित्यस्यैका
109. वृत्तिः । रुक् । मोनभार्ग[व]गुंमयसुतो रामस्यैका
110. वृत्तिः रुक् । श्रीवत्सो लिंगयसनु नागयस्यैका
111. वृत्तिः रुक् । कौशिको तिप्पयसनुः चेन्नयस्य हा
112. गवृत्तिः । रुक् । कौडिन्यो गोकर्ण सुतो वस
113. वण्ण स्यार्धवृत्तिः यजुः । श्रीवत्सो तिप्पयस्
114. नुः नागयस्यैका वृत्तिः । तस्य च हागं च । यजुः
115. भरद्वाजो रेन्नयसनुर्नारणदेवस्यैका वृत्तिः रु
116. क् । हरितो कूचयसनुर्ल्लाडस्यैका वृत्तिः । य
117. जुः । काश्यपाविठ्यसनुर्वसुवस्य वृत्तश्चतुर्था
118. शः । काश्यपो वाचयसनुर्वेवयस्यार्धे । रुक् ।
119. भरद्वाजो वोमयसनु माकयस्यार्धे । शुक्ल
120. यजुः । भरद्वाजो सोमयसनु रौभलनाथस्यार्धे
121. यजुः । कौशिकः सर्वज्ञपुत्रो पेहयस्यैका वृत्तिः य
122. जुः । शांडिल्य अप्ययसनुर्माधवस्यार्धे य
- 122a. जुः

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123. कौशिकगोत्रो देचयसुतः शिंगयस्यैका वृत्तिः ।
124. यजुः । भरद्वाजगोत्रो अप्यण्णसनुः वरदप
125. स्यैकावृत्तिः रुक् । भारद्वाजो चूडामणेरर्धे ।
126. रुक् । गौतमो मलयसनुः केशवस्यार्धे यजुः । आ
127. त्रेयः केशवसुतो अप्ययस्यार्धे यजुः । अगस्त्यो

128. केशवसुतः स्तीकयस्यैका वृत्तिः । रुक् । जोस्यरे
 129. मण्णसुतो मल्लयस्तैका वृत्तिः सामकः अत्रे । व
 130. सिष्ठ एचयसुतः चौडप्पस्यैका वृत्तिः रुक् । भ
 131. रद्वाजगौत्रो माधवदेवसुतः सोमयस्या
 132. धे । रुक् । पराशरो शिगयसूनुः भानोः
 133. मुप्पागवृत्तिः यजुः । हरितः कूचनसु
 134. तः पेहयस्यैका वृत्तिः यजुः । तस्या
 135. नुजो नरहरेरेका वृत्तिः यजुः का
 136. श्यप अल्लाडसूनुः विट्ठपस्य मुप्पागवृत्तिः
 137. यजुः । शांडिल्यः तिप्पयसूनुः पेहेरेका वृत्तिः
 138. यजुः । गार्ग्यः मंचनसूनुः शिगयस्यैका
 139. वृत्तिः । यजुः । काश्यपः मंचेनसूनुः औमलस्यै
 140. का वृत्तिः । यजुः शांडिल्यः गंगणसूनुः स्वा
 141. मयस्यैका वृत्तिः रुक् । भरद्वाजः पिन्नय
 142. पुत्रो देचयस्यैका वृत्तिः यजुः । आत्रेय ल
 143. क्ष्मणपुत्रः कंपणस्यैका वृत्तिः रुक् तिप्प
 144. यसूनुः लंखयस्यार्धे । रुक् । गौतमो गो
 145. पयसूनुः गंगयस्यैका वृत्तिः । यजुः ।

IV B—

146. हरितः स्तल्लयसूनुः विरूपाक्षस्यार्धे । यजु
 147. काश्यपः सायप्पसूनुर्माधवस्यैका
 148. वृत्तिः तस्याप्यर्थे । वा रुक् । वसिष्ठो गंगा
 149. धरसूनु नागपस्यैका वृत्तिः । काश्यपो
 150. बंकरससूनुः विट्ठपस्यैका वृत्तिः रुक् । भ
 151. रद्वाजो चेन्नयसूनुः शिगयस्यैका वृत्तिः । यजुः
 152. कौशिकः सर्वज्ञसूनुः हौन्नपस्यैका वृत्तिः । यजुः
 153. भरद्वाजो नागयसूनु चौडयस्य मुप्पागवृत्तिः
 154. यजुः । पाराशरजन्नयसूनुः पेहेरेका वृत्तिः यजुः ।
 155. भरद्वाजो लंखयसूनुः शिगयस्यैका वृत्तिः यजुः ।
 156. काश्यपो भोगनाथस्यैका वृत्तिः रुक् । श्रीवत्सो अ
 157. प्ययसूनु श्रीधरस्यैका वृत्तिः । यजुः । भरद्वाजो रान
 158. पसूनु नागपस्यैका वृत्तिः । रुक् । गोदूरमल्लरस
 159. सुत आदित्यस्यैका वृत्तिः । रुक् । शांडिल्य अप्यण्ण
 160. सूनु विट्ठपस्यार्धे । रुक् । वसिष्ठ अल्लप्पसुतः दे
 161. वण्णस्यार्धे । रुक् । आत्रेयः रामेश्वरसुत
 162. अण्णमभट्टस्यैका वृत्तिः यजुः । आ
 163. त्रेयः नल्लयसूनुः कोटिस्यार्धे । यजुः काश्यपो
 164. नागयसूनुः मंचनस्यैका वृत्तिः रुक् । अ
 165. च्युतसूनुः कामयस्य हागवृत्तिः । शुकयजुः
 166. भरद्वाजा चौडयसूनुः लिंगयस्य हागवृ

167. त्तिः । रुक् । हरितः कूचिभट्टसूनुः अनंतस्या
 168. र्धे । यजुः । शालंकायन गुंडनपुत्रो रामय
 169. स्यार्धे । यजुः । काश्यपो नरसिंहसुतः मल्लप
 170. स्यार्धे । रुक् । कामरससुतःसंगम

V A—

171. स्यार्धे रुक् । हरिता माधवसूनुः शिंगय
 172. स्यार्धे यजुः ।
 173. अथास्याग्रहारस्येशान्यादि अष्टदिक
 174. सीमानिर्णयः कथ्यते ।

(After this some lines are written in Kannada language).

190. सामान्योयं धर्मसेतुर्नृपाणां का
 191. ले काले पालनीयो भवद्भिः । सर्वानेतान् भाविनः
 192. पार्थिवेन्द्रान् भूयो भूयोयाचते रामचन्द्रः ।
 193. अकरेयः करगाडः सगोकोटिवधप्रदः । स
 194. करेयः करस्त्यागः सगोकाटिफ
 195. लप्रदः । श्री
 196. रामचंद्राय } श्री रामनाथ
 197. नमः

I B—

198. एकैव भगिनी लोके सर्वेषामेव भूभृतां । न भो
 199. ग्या न करग्राह्या विप्रदत्ता वसुंधरा । त
 200. टाकानं सहस्रगुण कन्यादानशतन च । गवां
 201. कोटिप्रदानेन भूमिहत्ता न शुष्यति । स्वदत्तां
 202. परदत्तां वा या हरेत वसुंधरां । पष्टिं वर्ष
 203. सहस्राणि विष्टायां जायते किमिः । स्व
 204. दत्ताद्विगुणं पुण्यं परदत्तानुपालना
 205. परदत्तापहारेण स्वदत्तं निष्फलं भ
 206. वेत् । दानपालनयोर्मध्ये दानाच्छ्रे
 207. योनुपालनं । दानात् स्वर्गमवाप्नो
 208. ति पालनादच्युतं पदं ॥ करकृतमपरा
 209. धं क्षंतुमर्हंतु संतः । श्रीहरिहर हिर
 210. ण्य गर्भेभ्योनमः । श्री श्री श्री श्री
 211. श्री.

Transliteration.

I A—

1. nirvighnam astu
 1a. namas tunga-śiraś-chumbi-chandra-chāmara-châravê | trailô-
 2. kya-nagarâ-rambha-mûla-stambhâya Śambhave | kalyâ-
 3. ñam âkalayatâṃ Kalabhânanô vam¹ kṛiḍâsu yah karaṭi-cha-

4. rma pituh pidhaya¹ pûrṇa-dvipēndra-naṭanair abhaya-pradânô
5. môdam Śivas (t) ya vitanôti mahānaṭasya¹ jûāna-
6. pradīpa-nirṇṇita-nittya-tatvârtha-rûpiṇi jaganttya-
7. vanti vaikharyâ Sarasvatyastu vaḥ śriye¹ udhṛittya
8. jaladhê (h) r bhûmim gandham asyâḥ parâmpṣan¹ ghôṇa-
9. yâṃ sâdhu samdharttâ pâtu krôdâkṛitir Harih¹ gu-
10. pair arishtâni samam nayamti ślâghyâni bhâgyâ-
11. ni punar dadânâ¹ mahisurêbhyô mahaniya-ki-
12. rtih sarvasahâ sasya-phalâni sûtâm¹ nidânam ê-
13. kô nayanôtsavânâṃ ânamdakâri jagatâm trayâ-
14. ṇâm¹ sudhaika-satram sahajam Sriyô yah sam ôshadhî-
15. nâm adhipas tanôtû¹ asti svastyayanam bhûmêr vamśah
16. prâṃsur akumṭhitah¹ Yadûnam Kṛishṇa-bamdhûnam tal-lilâ-ni-
17. ttya-sâkshinâm¹ tatra Saṃgama-bhûpâlah Kshîrabdhês
18. Chamdramâ iva¹ âvirâsit kalânâthaḥ Kâmâ-
19. yî-chandrikâ-priyah¹ tau dâmpati samârâdhya Pampâyâḥ
20. prâṇa-vallabham¹ tat-pancha-vadana-prakhyân putrân prâ-
21. ptau mahaujasah¹ âdyô Hariharô vîrô

II A—

22. dvitīyah Kampa-bhûpatih¹ tṛitīyô Bukka-bhûpâla (h) s chaturthô Mârapâ-
23. hvayah¹ tēshu putrēshu divyatsu Bukka-bhûpah satâm gatih¹
24. sva-gôtra-pâlakô jâtô Manu-Mândhâtri-samṇi-
25. bhah¹ yat-pratApâgni-ja-jvâlâ jajvâlârâti-kānanê¹ yat-
26. kirttih kakubbâm chakre bhâ-chakrê nityam aimdavim¹ âdyô mâ-
27. tanga-sêvi bahu-vipad aparah chakravarty aksha-dêvi nâmnâikah
28. prâpta-garhah Surapati-gaṇikâ-sakta-chittah parô'bhût¹
29. sa-kshvêlah kaschid anyô muni-paśum aharat tair alam śamta-
30. dôshah sa-tvam Bukka-kshamêsah sphurad-urn-vibhavair uttamah sâ-
31. rvabhaumah¹ Kṛishṇascha Bukka-bhûpascha bahu-strî-jana-vallabhau¹
32. âdyah kuvalaya-dvêshî dvitīyas tasya pâlakah¹ kâṃ-
33. tâsu vidyamânâsu tasya prêma-samanvitâ¹ Gaurî Gau-
34. riva samjâtâ prêyasî bhûbhṛitah sutâ¹ tasya Bukka-mahî-
35. pēna Karttikēya-samô guṇaih¹ udapâdi trayî-dharma-trâ-
36. tâ Hariharô nṛipah¹ na kēvalam Haris trâtum Harô vâ ka-
37. li-kalmashât¹ yatah santô bhuvam prâptau dēvau Hariharam
38. viduh¹ tasyâbhavad dharma-patni Mēlâyî vanitôttamâ
39. bhûbhṛit-sutâ Bhavâniva putriṇi Pura-vidvishah¹ yas tasyâ-
40. m udapâdi Haryapa-mahîpâlēna Bukkakshamâdhîshah kalpa-
41. mahiruhah sumanasâm vajrô ripu-kshinâbhṛitâm¹ tasmâd â-
42. virabbhûd udâra-charitah śri Bhûpatir yat-prasû(h)s Tippâyî

43. kila virasû-giram agât sâkam hi Kausalyayâ | tat-
 44. pitur Bukka-bhûpasya bhṛittiau Kâmaṇa-Bomṇanau | sya-
 45. staum yôm¹ nâyakâchâryau śaraṇâgata-palakau | jâtau Laka-
 46. ma-nâyikyâṃ Abbenâyaka-puṃgavât | tasyâma-

II B—

47. tyô Bomṇastu dhīrah siṃha-parâkramah | sva-kulôttâraṇē buddhi-
 48. m akarôd dharma-tatparah | Kôṭeṇē-Râyadurga-madhyē pra-
 49. vahati sma yâ | Banjehalēti nadikâ Nilagallu-sami-
 50. pagâ | Mosaḷe-kulyayâ yuktâ bhûmih sasyôdbhava-
 51. kshamâ | tasyâṃ tatâka-nirmâṇam âdikshad brâhmaṇôttamân |
 52. tē svakīya-dhanēnaiva sētum vyarachayan budhâh | dṛishtvâ tatâkam
 53. kshētram cha Bomṇaṇa (s) svâmi-tatparah | Pratâpa Bukka-râjâkhyam ni-
 54. rmâyâdâd udâra-dhīh | śâkâb dēdri kha vanhi Chandra kalitē varshē
 55. tathâ Krôdhanē mase Śrâvaṇike'grahâram udadhēh pûrvē'tha Chandra-
 56. grahe | Abbēnâyaka-namdanô guṇanidhir yah Kâmaṇasya-
 57. nujô Bomṇanṇahs trinavatyupâtta-gaṇanâ-viprôttamēbhyô'
 58. dita | shaṭ-karma-niratâs tē tu Brâhmaṇâh śâsanôt-
 59. sukâh | sattyâśishô bhâvinam tu sârvabhaumam vi-
 60. chinṭtya tam | Âsirbhīr abhinandyâ' tha sva-vṛittântam nyavē-
 61. dayan | tair nivēdita-kâryas tu Bhûpatih sachivaih
 62. saha | nirṇṇiya simâm âtmiyam Virûpâkshasya
 63. samnidhau | Prabhavē vatsare Jyēsthâ-masē Sûrya-grahē sa-
 64. ti | Achandratârakam karttum pitur nâmnâṃkitam puram | prâdât tē-
 65. bhyô bhûsurēbhyah sva-mudrâṃkita-sâsanam | dâna-śrī-
 66. latikâ pura' maratarau rūḍhâ bhuvam saṃsritâ salimbâ-
 67. tha² Śibau pratâna-vitâtâ Jimûtavahē punah | Karṇē
 68. kôrakitâ tatah kusumitâ Bhôjē samastônnate
 69. sûtē samprati Bhûpatô sthīrapadâ tattan phalânyarji-³
 70. tâ | atha tasmīn agrahâre vṛitti-bhâjâ[m]dvijanmanâm |
 71. gôtra-nâmâni śâkhâśeḥa likhyamte dēsa-bhâshayâ |
 72. Âtrēya Adityâtmajē Nâgapasyaika vṛittih | yajuh |
 73. Lôhitah Pinṇayâtmajah Peddēr êkā vṛittih | yajuh |

III A—

74. Śrīvatsô Lakkhaṇâtmajah Sômanâthasyaika vṛittih
 75. yajuh | Chiṭṭayâtmajô Narasiṃhasya dvē vṛittî yajuh |
 76. Sâṃdilyah | Gaṃgâdharâtmajô Basavaṇṇasyai-
 77. kâ vṛittih | Âtrēyah Śâlâvatô Mallaya-sûnur Virû-
 78. pâkshasyaika vṛittih | yajuh | Lôhitô Lakkhaya-sûnus Tippa-
 79. yasyaika vṛittih | yajuh | Śrīvatsô sūri Peddisûnu-

1 Read syâtâm yau.

2 Read sâlambyâtha.

3 Read tat tat phalânyûrjitâ.

80. Nāgayasya dvē vṛitti | yajuh | Atrēyô Mādhava-sūnu
 80a. r Nāgayasyaika vṛittih yajuh | Śrīvatsah Kūchanā-
 81. rya-sūnuh Sangubbaṭṭasya dvē vṛitti yajuh | Lōhi-
 82. tah Peddi-sūnuh Pinnayasyaika vṛittih | yajuh | Śālāvatô Ma-
 83. llaya-sūnuh Kūchanasyaika vṛittih yajuh | Vasishṭhah(Ś)Chā-
 84. vanṇa-sūnuh Anantapasyaika vṛittih | Ruk | Gārgyah Śim-
 85. gaya-sūnur Llingapasyaika vṛittih yajuh | Kaumḍinyô
 86. Gōkarṇṇasūnuh Pōchayasyaika vṛittih(s) tasya arddham yajuh Vasi-
 87. shṭhaś Chīmaya-sūnuh Muddapasyaika, vṛittih Ruk | Bhāradvājô
 87a. Yellaya-peddi-sūnuh(r) Mallayasya dvē vṛitti | yajuh | Bharadvājô |
 88. Yellayapeddi-sūnuh Appayasyaika vṛittih yajuh | Śrīva-
 89. tsô Narahari-sūnuh Peddih dvē vṛitti yajuh | Gārgyô Dē-
 90. chaya-sūnuh(r) Naraharēr arddham | Yajuh | Bhāradvājô Yellaya-sū-
 91. nuh(r) Mallayasya dvē vṛitti yajuh | Śrīvatsô Narahari-
 92. sūnur Appayasya dvē vṛitti yajuh | Gautamô Gōpāla-
 93. sūnur Virūpāsasyaika vṛittih | Yajuh Kāśyapô Kēsava-
 94. sutô Virupākshasyaika vṛittih | Ruk | Dhanamjayô Lakshmaṇa-
 95. sutah Śingayasyaika vṛittih | Ruk | Kausikah Pinnayasutô
 96. Bhairavasyaika vṛittih yajuh | Bhāradvājô Mallaya-sutah Kē-
 97. savayasyaika vṛittih | yajuh Kutsô Mallaya-sutah

III B—

98. Appayasyaika vṛittih | yajuh | Kaumḍinyô Gōkarṇṇa-sūnuh
 99. Māchayasyaika vṛittih Yajuh | Viśvāmitrô Bhūta-
 100. rasa-sutô Mallayasyaika vṛittih Ruk | Bharadvā-
 101. jô Yellaya-sutah Chennayasyaika vṛittih Yajuh | Hari-
 102. ta-gōtrô Peddaya-putrô Lakṣhayasya dvē vṛitti Yajuh |
 103. Lōhitah Peddaya-putrô Kūchanasya dvē vṛitti Yajuh |
 104. Gautamô Gōpāla-sūnuh(r) Gōpayasyārdha-vṛittih | Yajuh |
 105. Śrīvatsô Peddijōsyasūnuh Peddēr êkā vṛittih | Yajuh
 106. Kapigōtrô Narahari-sūnuh Peddēr êkā vṛittih yajuh
 107. Gautamô Peddi-sūnuh(r) Mādhavasyaika vṛittih ya-
 108. juh | Śrīvatsô Sōmarasa-sutô Ādityasyaika
 109. vṛittih | Ruk | Mōnabhārga[va]-Guṇmaya-sutô Rāmasyaika
 110. vṛittih Ruk | Śrīvatsô Lingaya-sūnu-Nāgayasyaika
 111. vṛittih Ruk | Kausikô Tippaya-sūnuh Chēnayasya hā-
 112. ga-vṛittih | Ruk | Kaumḍinyô Gōkarṇṇa-sutô Basa-
 113. vanṇasyārdha-vṛittih yajuh | Śrīvatsô Tippaya-sū-
 114. nuh Nāgapasyaika vṛittih tasya cha hāgam cha | yajuh
 115. Bharadvājô Remnaya-sūnur Nāraṇadēvasyaika vṛittih Ru-
 116. k | Haritô Kūchaya-sūnur Allādasyaika vṛittih ya-

117. juh | Kâśyapâ Viṭṭhaya-sûnur Busuvasya vṛittas¹ chaturthâm-
 118. śah | Kâśyapô Bâchaya-sûnur Dêvayasyârdham | Ruk |
 119. Bharadvâjô Bomaya-sûnu-Mâkayasyârdham | Śukla-
 120. yajuh | Bharadvâjô Sômaya-sûnur Aubhalanâthasyârdham
 121. yajuh Kauśikah Sarvajña-putrô Peddayasyaika vṛittih ya-
 122. juh | Śâṇḍilya Appaya-sûnur Mâdhavasyârdham ya-
 122a. juh

IV A—

123. Kauśika-gôtrô Dêchaya-sutah Śiṃgayasyaika vṛittih |
 124. yajuh | Bharadvâja-gôtrô Appamṇa-sûnuh Varadapa-
 125. syaika vṛittih Ruk | Bhâradvâjô Chûdâmanêr ardham |
 126. Ruk | Gautamô Mallaya-sûnuh Kêśavasyârdham Yajuh | Â-
 127. trîyah Kêśava-sutô Appayasyârdham yajuh | Agastyô
 128. Kêśava-sutah Stîkayasyaika vṛittih | Ruk | Jôśya Rem-
 129. maṇṇa-sutô Mallayasyaika vṛittih Sâmakah Atrê | Va-
 130. sishṭha Êchaya-sutah Chandappasyaika vṛittih Ruk | Bha-
 131. radvâja-gotrô Mâdhavadêva-sutah Sômayasyâ-
 132. rdham | Ruk | Parâśarô Śiṃgaya-sûnuh(r) Bhânôh
 133. (r) muppâga-vṛittih yajuh | Haritah Kûchana-su-
 134. tah Peddaya-syaika vṛittih yajuh | tasyâ-
 135. nujô Naraharêr êkâ vṛittih yajuh | Kâ-
 136. śyapa Allâḍa-sûnuh Viṭṭhapasya muppâga vṛittih
 137. yajuh | Śâṇḍilyah Tippayasûnuh Peddêr êkâ vṛittih
 138. Yajuh | Gârgyah Manchana-sûnuh Śi[m]gayasyaika
 139. vṛittih | yajuh | Kâśyapah Maṇchana-sûnuh Aubhalasyai-
 140. kâ vṛittih | Yajuh | Śâṇḍilyah Gaṃgaṇṇa-sûnuh Svâ-
 141. mayasyaika vṛittih Ruk | Bharadvâjah Pinnaya-
 142. putrô Dêchayasyaika vattih² yajuh | Âtrêya La-
 143. kshmaṇa-putrah Kaippaṇṇasyaika vṛittih Rak³ | Tippa-
 144. ya-sûnur Lakhayasyârdham | Ruk | Gautamô Gô-
 145. paya-sûnuh(r) Gaṃgayasyaika vṛittih | yajuh |

IV B—

146. Haritah (s)Tallaya-sûnuh | Virûpâksbasyârdham | yaju
 147. Kâśyapah Sâyappa sûnur Mâdhavasyaika
 148. vṛittih tasyâ-pyardham | Ruk | Vasishṭhô Gaṃgâ-
 149. dhara-sûnur Nâgapasyaika vṛittih | Kâśyapô
 150. Baṃkarasa-sûnuh Viṭṭhapasyaika vṛittih Ruk | Bha-
 151. radvâjô Chennaya-sûnuh Śiṃgayasyaika vṛittih | yajuh |
 152. Kauśikah Sarvajña-sûnuh Honnapasyaika vṛittih | yajuh

1 Read vṛittês.

2 Read vṛittih.

3 Read Ruk.

153. Bharadvâjô Nâgaya-sûnu Chaudâyasya muppâga vrittih
154. Yajuh | Parâsâra Jannaya-sûnuh Peddêr êkâ vrittih yajuh |
155. Bharadvâjô Lakkhaya-sûnuh Simgayasyaikâ vrittih yajuh |
156. Kâsyapô Bhôganâthasyaikâ vrittih Ruk | Śrivotso A-
157. ppaya-sûnu Śrîdharasyaikâ vrittih | yajuh | Bharadvâjô Râna-
158. pa-sûnu-Nâgapasyaikâ vrittih | Ruk | Gôṭûra Mallarasa-
159. suta Âdityasyaikâ vrittih | Ruk | Śaṃḍilya Appaṇṇa-
160. sūnur Viṭṭṭhapasyârdham | Ruk | Vasishṭha Allappa-sutah Dê-
161. vaṇṇa-syârdham | Ruk | Âtrêyah Râmêśvara-suta
162. Appamabhaṭṭasyaikâ vrittih yajuh | Â-
163. trêyah Nallaya-sûnuh Koṭi-syârdham | yajuh Kâsyapô
164. Nâgaya-sūnur Manchana-syaikâ vrittih Ruk | A-
165. chyuta-sûnuh Kâmayasya hâga vrittih | Śuka yajuh |
166. Bharadvâjô Chaudâya-sûnuh(r) Limgayasya hâga-vri-
167. ttih | Ruk | Haritah Kûchibhaṭṭa-sûnuh Anantasyâ-
168. rdham | yajuh | Śalamkâyana Guṇḍanaputrô Râmaya-
169. syârdham | yajuh | Kâsyapô Narasimha-sutah(r) Mallapa-
170. syârdham | Ruk | Kâmarasa-sutah Saṃgama-

V A—

171. syârdham | Ruk | Haritâ Madhava-sûnuh Śimgaya-
172. syârdham yajuh |
173. athâsyâgrahâsasy êśânyâdi ashṭa-dik-
174. simâ-nirṇayah kathyatê | Isânyada-sîme Hagar(yai)
175. Mosaleyû kûḍida huṇiseya maraḍalli naṭṭa kallu Vâmana-mudre-
176. mûḍana sîme Hagareya paḍuvana daḍadalu naṭṭa kallu | Â-
177. gnêyada sîme rêkeya Bomnana ha[lli] baḍagana tevara mêla-
178. na tuggila-maraḍalli naṭṭa kallu | temkana sîme Mosaliya
179. baḍagana daḍada dēvalayada dattinalli naṭṭa kallu vâ-
180. mana-mudre | Âjnêyada temkana sîme madhyada Mosali-
181. ya temkana daḍada hâla mêle naṭṭa kallu vâmana-mudre
182. nairutyada sîme Gollarâmana kana Mosajedattinalli
183. naṭṭa kallu vâmana mudre | paḍuvana sîme Killigu-
184. ḍa paḍuvana tevaramêle naṭṭa kallu | vâavyada sîme | Châ-
185. kôjana keyyolage naṭṭa kallu | vâavyada Isâ-
186. nyada simânirṇayakke Bukkâmbudhiya âsanastha-
187. vâda sîme Belidimgaladâlu parayamtara mêle a-
188. lliṇḍam baḍagalu Akaliya gôḍeya tevaru Viḍu-
189. da Bôgayanahalliya sîmeyalu naṭṭa kallu Vâmana-

190. mudre * sāmānyōyam dharma-sêtur nripāṇām kā-
 191. lê kâlê pālānīyô bhavadbhih | sarvân êtân bhāvinah
 192. pārthivêndrân bhuyô bhuyô yâchatê Rāmachandrah |
 193. akarê yah karagâdah sa gô-kôṭi-vadha-pradah | sa-
 194. karê yah karastyâgah sa gô-kôṭi-pha-
 195. la-pradah | śrī
 196. Rāmachamdrāya (in Kannaḍa characters) Śrī Rāmanātha
 197. namah

I B—

198. êkaiva bhagivi lôkê sarvēśhām êva bhûbhṛitām | na bhô-
 199. gyâ na kara-grāhyâ vipra-dattâ vasumdhara | ta-
 200. ṭākānam sahasuṇa kanyâ-dāna-śatāna cha | gavām
 201. kôṭi-pradānēna bhumi-hattâ na śudhyati | sva-dattām
 202. para-dattām vâ yâ harēta vasumdharām | shasṭim varsha-
 203. sahasrāṇi viśṭāyām jāyate krimih | sva-
 204. dattâ [d]dviguṇam puṇyam para-dattâ-nu-pālanâ |
 205. parādattâpahârēṇa sva-dattam nishphalim bha-
 206. vêt | dāna-pālanayôr madhye dānâ chhrê-
 207. yô'nupālanam | dānât svargam avāpnô-
 208. ti pālanād achyutam padam || kara-kṛitam aparâ-
 209. dham kshamtum arhamtu samtaḥ | Śrī Harihara-Hira-
 210. nyagarbhēbhyô namaḥ śrī śrī śrī śrī
 211. śrī

Translation.

Lines 1—15.

May there be no obstacles.

Salutation to Sambhu, beautiful with the fly-flap the moon touching his lofty head and the foundation pillar for the city of the three worlds. May the Elephant-faced (Gaṇēśa) who for sport puts on the elephant skin of his father and with the dancing movements of a fully formed elephant, removing fear (from devotees), causes happiness to the Great Dancer (Śiva). May Sarasvati who explains the meaning of the eternal truth as revealed by the light of wisdom and who protects the universe by her power of speech bring you prosperity. May Hari who assumed the form of Boar and raising up the earth from the ocean felt its smell with his snout and supported it firmly protect (you). May the Earth of great glory who by her good qualities wards off misfortune and bears great wealth yield repeatedly abundant crops and fruits for the Brahmans. May Moon, the lord of herbs, the sole source for the joy in the eyes, bringer of delight to the three worlds, the sole abode of nectar, and the brother of Lakshmi bring peace to the world.

* There are many mistakes in the imprecatory verses.

Lines 15—34.

There shines the glorious lineage of Yadus, the kinsmen of Kṛishṇa and the witnesses to his sports, dispensers of happiness to earth and free from imperfections. In that lineage arose Saugama-bhūpāla, like the moon rising from the milky ocean, lord of digits (arts), beloved of the moonlight Kāmāyi (his wife). That couple worshipping the Lord of Pampā got sons of great prowess resembling the five faces of the god. The first of these was the brave Harihara, the second Kampabhūpati, the third Bukkabhūpati and the fourth was called Mārāpa. While these sons prospered, king Bukka, the refuge of the righteous, equal to Manu and Māndhātṛi became the preserver of his lineage. The flames of the fire of his prowess burnt brightly in the forest of enemies. His fame made the cardinal directions white like the light of the moon in the heavenly circle. The first (of the past great emperors) was a devotee of Mātanga (elephants or chaṇḍālas). The second suffered from great calamities; another played with dice; another was cursed with a bad name; another felt infatuated over a dancing girl of Indra; another was born with poison; another seized the cow of the chief of ascetic:— enough with these (old emperors). You, King Bukka, free from all blemishes and possessed of great splendour are the best of sovereigns. [The names of the emperors of the past age referred to are Kākutstha, Hariśchandra, Naḷa, Purukutsa, Purūrava, Sagara and Kārtavīrya]. Kṛishṇa and Bukkabhūpa are beloved of many women, the first is the enemy of Kuvalaya (elephant of that name), the second is the protector of Kuvalaya (earth). Among the several wives of his, Gauri full of love and daughter of a king, was his most beloved queen like Gauri, the daughter of the Himālayas of the god Śiva.

Lines 35—44.

From that king Bukka, was born King Harihara, an equal of Kārtikēya in good qualities, and a protector of Vêdic dharma. Neither Hari alone nor Hara alone is able to protect the world from the evil of Kali. The good people believe that both the above gods have come to earth in the form of Harihara. His lawful wife was Mēlāyi, the best of women, bearing sons like Bhavāni, wife of Śiva. By her Harihara got a son Bukka, who was a Kalpa tree to the learned men and a thunder-bolt to the mountains the hostile kings. His son was Bhūpati, noble in character, whose mother Tippāyi was a *virasū* (the mother of a hero) like Kausalyā.

Lines 44—54.

Two servants of his father Bukka Bhūpa were Kāmaṇa and Bommaṇa, chiefs of nāyakas (*lit.* lords; applied usually to the Bēḍas), protectors of those who took shelter under them. They were the sons of Lakamanāyiki and Abbenāyaka. His minister Bommaṇa who was bold and powerful like a lion and was engaged in acts of dharma, made up his mind to do something that would bring merit to his lineage. Thereupon he instructed some great Brahmans to build a tank across the small stream called Banjehaḷḷa which flows near Nilugallu between Kōtekere and

Râyadurga and is joined by a small tributary called Mosale. The Brahmans built up an embankment accordingly with their own funds. Seeing the tank and the wet lands under it, the liberal-minded Bommaṇṇa, devoted to his master, granted them to the Brahmans under the name newly given, Bukkarâjapura.

Lines 54—70.

In the Śaka year counted by mountains, sky, fires and moon (1307), in the year Krôdhana, in the month Śrâvâṇa, on the occasion of lunar eclipse, Bommaṇṇa, son of Abbenâyaka and younger brother of Kâmaṇṇa, a treasure of good qualities, granted the agrahâra, east of the tank to ninety-three eminent Brahmans. Those Brahmans, engaged in six Karmas, whose blessings prove true, desirous of getting a charter (śâsanôtsukâh) and thinking that he (Bhûpati) would be their future sovereign (went to him), blessed him and narrated their object. Bhûpati heard their representation and with the help of his ministers determined the boundaries of the villages and in the presence of Virûpaksha (god), in the year Prabhava, in the month Jyêshṭha, during a solar eclipse granted, in order to last as long as moon and stars endure, the village named after his father to the Brahmans with a śâsana on which his seal was engraved. The creeper of gift which was formerly attached to the celestial tree came to earth attached to Śibi. With Jimûtavâhana it became full of shootings and bore buds in the time of Karṇa and under the lofty Bhôja it flowered. Now under Bhûpati the creeper of gift is firmly established and prospering highly yields the several fruits (desired).

Lines 70—81.

Then the gôtras, names and sâkhâs of the Brahmans who own vṛittis in this agrahâra are written in the vernacular of the country.¹

To Nâgapa, son of Âditya of Âtrêyagôtra is given one vṛitti. He belongs to Yajus-sâkha. Peddi, son of Pinnaya of Lôhita-gôtra and Yajur-vêda owns one vṛitti: Sômanâtha, son of Lakkhaṇa of Śrīvatsa-gôtra and Yajur-vêda, one vṛitti: Narasimha, son of Chittaya of Sâṇḍilyagôtra, of Yajur-vêda, two vṛittis: Basavaṇṇa son of Gangâdhara of Âtrêya-gôtra of Yajur-vêda, one vṛitti: Virûpâksha, son of Mallaya of Śâlâvata-gôtra and Yajur-vêda, one vṛitti: Tippaya, son of Lakkhaya of Lôhitagôtra and Yajur-vêda, one vṛitti: Nâgaya, son of Sûripeddi of Śrīvatsa-gôtra and Yajur-vêda, two vṛittis: Nâgaya, son of Mâdhava of Âtrêya-gôtra gets one vṛitti: Sangubhaṭṭa, son of Kûchanârya of Śrīvatsa-gôtra and Yajur-vêda, two vṛittis.

Lines 82—172.

Pinnaya, son of Peddi of Lôhita-gôtra and Yajur-vêda has one vṛitti: Kûchana, son of Mallaya of Śâlâvata-gôtra and Yajur-vêda has one vṛitti: Anantapa, son of Châvaṇṇa of Vasishṭha-gôtra and Rig-vêda has one vṛitti: Lingapa, son of Simṅaya of Gârgya-gôtra and Yajur-vêda has one vṛitti: Pôchaya son of Gôkarṇa

¹ The details however are given in Sanskrit only in the śâsana.

of Kaundinya-gôtra and Yajur-vêda has one and half of a vṛitti: Muddapa, son of Chimaya of Vasishṭa-gôtra and Ṛig-vêda has one vṛitti: Mallaya, son of Yellaya-peddi of Bhâradvâja-gôtra and Yajur-vêda gets two vṛittis. Appaya, son of Yellaya-peddi of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Peddi, son of Narahari of Śrīvatsa-gôtra and Yajur-vêda has two vṛittis: Narahari, son of Déchaya of Gârgya-gôtra and Yajur-vêda has half of a vṛitti: Mallaya, son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has two vṛittis: Appaya, son of Narahari of Śrīvatsa-gôtra and Yajur-vêda has two vṛittis: Virupâksha, son of Gôpâla of Gautama-gôtra and Yajur-vêda has one vṛitti: Virupâksha, son of Kêśava of Kâśyapa-gôtra and Ṛig-vêda has one vṛitti: Śimgaya, son of Lakshmana of Dhananjaya-gôtra and Ṛig-vêda has one vṛitti: Bhairava, son of Pinnaya of Kauśika-gôtra and Yajur-vêda has one vṛitti: Kêśava, son of Mallaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Appaya, son of Mallaya of Kutsa-gôtra and Yajur-vêda has one vṛitti: Mâchaya, son of Gôkarṇa of Kaundinya-gôtra and Yajur-vêda has one vṛitti: Mallaya, son of Bhûtarasa of Viśvâmitra-gôtra and Ṛig-vêda has one vṛitti: Chennaya son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Lakkhaya son of Peddaya of Harita-gôtra and Yajur-vêda has two vṛittis: Kûchana, son of Peddaya of Lôhita-gôtra and Yajur-vêda has two vṛittis: Gôpaya, son of Gôpâla of Gautama-gôtra and Yajur-vêda has half a vṛitti: Peddi, son of Peddijôsyâ of Śrīvatsa-gôtra and Yajur-vêda has one vṛitti: Peddi, son of Narahari of Kapi-gôtra and Yajur-vêda has one vṛitti: Mâdhava, son of Peddi of Gautama-gôtra and Yajur-vêda has one vṛitti: Âditya, son of Sômarasa of Śrīvatsa-gôtra and Ṛig-vêda has one vṛitti: Râma, son of Gummaya of Môna-Bhârgava-gôtra and Ṛig-vêda has one vṛitti: Nâgaya, son of Lingaya of Śrīvatsa-gôtra and Ṛig-vêda has one vṛitti: Chenaya, son of Tippaya of Kauśika-gôtra and Ṛig-vêda has one-fourth of a vṛitti: Basavanna, son of Gôkarṇa of Kaundinya-gôtra and Yajur-vêda has half a vṛitti: Nâgapa, son of Tippaya of Śrīvatsa-gôtra and Yajur-vêda has one and one-fourth of a vṛitti: Nârâṇa-dêva, son of Remnaya of Bhâradvâja-gôtra and Ṛig-vêda has one vṛitti: Allâḍa, son of Kûchaya of Harita-gôtra and Yajur-vêda has one vṛitti: Busuva, son of Viṭṭhaya of Kâśyapa-gôtra has one-fourth of a vṛitti: Dêvaya, son of Bâchaya of Kâśyapa-gôtra and Ṛig-vêda has half a vṛitti: Mâkaya, son of Bomaya of Bhâradvâja-gôtra and Śukla Yajur-vêda has half a vṛitti: Aubhala-nâtha, son of Sômaya of Bhâradvâja-gôtra and Yajur-vêda has half a vṛitti: Peddaya son of Sarvajna of Kauśika-gôtra and Yajur-vêda has one vṛitti: Mâdhava, son of Appaya of Sâṇḍilya-gôtra and Yajur-vêda has half a vṛitti: Śingaya, son of Déchaya of Kauśika-gôtra and Yajur-vêda has one vṛitti: Varadapa, son of Appanna of Bhâradvâja-gôtra and Ṛig-vêda has one vṛitti: Chûḍâmani of Bhâradvâja-gôtra and Ṛig-vêda has half a vṛitti: Kêśava, son of Mallaya of Gautama-gôtra and Yajur-vêda has half a vṛitti: Appaya, son of Kêśava of Âtrêya-gôtra and Yajur-vêda has half a vṛitti: Tikaya, son of Kêśava of Agastya-gôtra and Ṛig-vêda has one vṛitti:

Mallaya, son of Jôśya Remaṇṇa of Ātrêyasa-gôtra and Sâma-vêda has one vṛitti: Chaudappa, son of Echaya of Vasishṭha-gôtra and Ṛig-vêda has one vṛitti: Sômaya, son of Mâdhava Dêva of Bhâradvâja-gôtra and Ṛig-vêda has half a vṛitti: Bhânu, son of Lingaya of Parâsara-gôtra and Yajur-vêda has three-fourths of a vṛitti: Peddaya, son of Kûchana of Harita-gôtra and Yajur-vêda has one vṛitti: His brother Narahari of Yajur-vêda has one vṛitti: Viṭṭhapa, son of Allâda of Kâśyapa-gôtra and Yajur-vêda has three-fourths of a vṛitti: Peddi, son of Tippaya of Śaṇḍilya-gôtra and Yajur-vêda has one vṛitti: Śingaya, son of Manchaya of Gârgya-gôtra and Yajur-vêda has one vṛitti: Aubhala, son of Manchena of Kâśyapa-gôtra and Yajur-vêda has one vṛitti: Svâmaya, son of Ganganna of Śaṇḍilya-gôtra and Ṛig-vêda has one vṛitti: Dêchaya, son of Pinnaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Kampanna, son of Lakshmana of Ātrêya-gôtra and Ṛig-vêda has one vṛitti: Lakhaya, son of Tipaya of Ṛig-vêda has half a vṛitti: Gangaya, son of Gôpaya of Gôtama-gôtra and Yajur-vêda has one vṛitti: Virûpâksha son of Yallaya of Harita-gôtra and Yajur-vêda has half a vṛitti: Mâdhava, son of Sâyappa of Kâśyapa-gôtra and Ṛig-vêda has one and a half vṛitti: Nâgapa, son of Gangâdhara of Vasishṭha-gôtra has one vṛitti: Viṭṭhapa, son of Bankarasa of Kâśyapa-gôtra and Ṛig-vêda has one vṛitti: Simgaya, son of Chennaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Honnappa, son of Sarvajua of Kauśika-gôtra and Yajur-vêda has one vṛitti: Chaudapa, son of Nâgaya of Bhâradvâja-gôtra and Yajur-vêda has three-fourths of a vṛitti: Peddi, son of Jannaya of Parâsara-gôtra and Yajur-vêda has one vṛitti: Śingaya, son of Lakhkhaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Bhôganâtha of Kâśyapa-gôtra and Ṛig-vêda has one vṛitti: Śridhara, son of Appaya of Śrīvatsa-gôtra and Yajur-vêda has one vṛitti: Nâgapa, son of Rânapa of Bhâradvâja-gôtra and Ṛig-vêda has one vṛitti: Âditya, son of Goṭûra-Mallarasa of Ṛig-vêda has one vṛitti: Viṭṭhapa, son of Appanna of Śaṇḍilya-gôtra and Ṛig-vêda has half a vṛitti: Dêvanna, son of Allappa of Vasishṭha-gôtra and Ṛig-vêda has half a vṛitti: Annama Bhaṭṭa, son of Râmêśvara of Ātrêya-gôtra and Yajur-vêda has one vṛitti: Kôṭi, son of Nallaya of Ātrêya-gôtra and Yajur-vêda has half a vṛitti: Manchana, son of Nâgâya of Kâśyapa-gôtra and Ṛig-vêda has one vṛitti: Kâmaya, son of Achyuta of Śukla Yajur-vêda has one-fourth of a vṛitti: Lingaya, son of Chaudaya of Bhâradvâja-gôtra and Ṛig-vêda has one-fourth of a vṛitti: Ananta, son of Kûchi-Bhaṭṭa of Harita-gôtra and Yajur-vêda has half a vṛitti: Râmaya, son of Guṇḍana of Śâlamkâyana-gôtra and Yajur-vêda has half a vṛitti: Mallappa, son of Narasimha of Kâśyapa-gôtra and Ṛig-vêda has half a vṛitti: Saṃgama, son of Kâmarasa of Ṛig-vêda has half a vṛitti: Simgaya, son of Mâdhava of Harita-gôtra and Yajur-vêda has half a vṛitti.

Lines 173—190.

Next are related the boundaries of the eight directions beginning with north-east of the agrahara:—North-east boundary consists of a stone set up with Vâmana's

effigy carved thereon in the tamarind tree where the Hagare and Mosale unite. Eastern boundary consists of a stone set up in the western bank of (the river) Hagare: South-eastern boundary consists of a stone set up in the Tuggila tree above the rising ground to the north of Rêkeya Bommanahalli: Southern boundary consists of a stone bearing the effigy of Vâmana set up by the side of the temple to the north of Mosale: South-south-eastern boundary (âgnâyada tenkana sime) consists of a stone bearing the effigy of Vâmana set up on the southern bank of the central Mosale rivulet: South-western boundary consists of a stone bearing Vâmana's effigy set up near Gollarâma's land? Western boundary consists of a stone set up in the high ground to the west of Killigudda. North-western boundary consists of a stone set up in the wet land of Châkôja: North-west-north-eastern boundary is determined by the boundaries stated in the śâsana of Bukkâmbudhi up to Belidingaladâlu (banyan tree?). North of the above comes the hillock of Akaliyagôḍe and the stone bearing the effigy of Vâmana set up in the boundary of Viḍudabôḡayanahalli;

Lines 190—199.

This bridge of Dharma is common to all kings and should be protected by you from time to time: Râmachandra repeatedly begs this of all future kings. Collecting taxes on tax-free lands brings the sin of killing a crore of cows: but the remission of taxes where taxes are payable brings the merit of giving away a crore of cows: Good fortune: Salutation to Râmachandra.

Śrī Râmanâtha

Lines 199—211.

To all kings there is one sister viz lands given to Brahmans. They should be neither enjoyed by them nor taxed. One who confiscates land will not be purified even by the gift of a crore of tanks, of hundreds of virgins and a crore of cows. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away others' gifts, one's gift is rendered fruitless. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting one attains a region from which there is no fall. May good people excuse mistakes of hand.

Salutation to Hari, Hara and Hiranyagarbha.

Śrī : śrī : śrī :

Note.

This śâsana consists of five plates with a ring and seal, but there is no impression on the seal. The record begins on the front side of the 1st plate, is continued on both sides of the 2nd, 3rd and 4th plates and on the front side of the 5th plate and concludes on the back side of the 1st plate.

After the usual invocatory verses in praise of the gods Sambhu, Ganêśa, Sarasvati and Varâha, the record describes the descent of king Sangama from Yadu. He is said

to have prayed to the God Virûpâksha of Pampâ and got five sons by his wife Kâmâyî. Only four sons are named in the record, Harihara, Kampa, Bukka and Mârâpa. Muddappa's name is omitted. Bukka I's son by Gauri, Harihara II is praised as an incarnation of Hari and Hara combined, seeing that neither god alone could protect righteousness from the evils of Kali. Harihara II's son by the queen Mêlâmbika, Bukka II is called a kalpa tree to the learned and a thunderbolt to hostile kings. Bukka II is said to have got a son Bhûpati by his wife Tippâyî.

The object of the *śâsana* is to register the gift of a village Bukkarâjapura as an *agrahâra* to certain Brahmans who helped in the construction of a tank across the river Banjehalla near Nilugallu where it united with the stream Mosale, between Kôtekere and Râyadurga. The Brahmans are said to have constructed the tank with their own funds at the instance of the officer Bommaṇa, younger brother of Kâmaṇa and son of Abbenâyaka. Bommaṇa is called *Nâyakâchârya* like the Chitaldrug Pâlegars and probably belonged to the same Bêḍa caste. Bommaṇa, who was an officer under Bukka II set up the *agrahâra* to the east of the tank and gave it to the Brahmans dividing it into 93 *vrittis* and naming it after his master. This event took place in Ś 1307 Krôdhana sam, Śrâvaṇa śu 15, a day of lunar eclipse and corresponds to 22nd July 1385. These Brahmans with the object of getting a proper charter or *śâsana* went to Prince Bhûpati and thinking that he would be their future sovereign blessed him and got a charter from him in the presence of the God Virûpâksha (at Hampe) for the *agrahâra* of Bukkarâjapura made by Bommaṇa. Prince Bhûpati, in consultation with his ministers issued a copper *śâsana* with his seal and signature for the above grant on the new moon day of the month of Jyêshṭha with a solar eclipse in the year Prabhava corresponding to 16th June 1387. The names of the holders of the *vrittis* and the boundaries of the village granted with the usual imprecatory verses come next. The signature Râmanâtha occurs at the end of the grant.

Of the rulers mentioned in the record, Bukka II was the eldest son of Harihara II (1377-1404) and ruled parts of Mysore as viceroy under his father in 1377, 1386, 1388, 1397 and 1399 (*see* E. C. XII, Pavagada 92, E. C. IX, Bangalore 139, etc.). He also made a grant in Tanjore in 1381 and in Salem District in 1394 and in Tanjore District again in 1402. In 1404, on October 5, he is named as sitting on the throne of Vijayanagar. From this date to some time between August and November 1406 when he died, Bukka II is described as king of Vijayanagar (*see* pp. 201-208, Historical Inscriptions of Southern India, by Sewell and Krishnaswamy Iyengar.)

Prince Bhûpati or Bhûpati Voḍeyar, son of Bukka II, who issued the *śâsana* served also as viceroy of Muḷbâgal, South Arcot, Tanjore, etc. during the reign of his grandfather Harihara II. His grants are met with from 1386 to 1421 A. D. At the time of the present grant in 1387 he was believed to be the future ruler of the kingdom. But Harihara II was succeeded for a short time by Bukka II and after a short

dispute between him and his younger brother Virûpāksha, the throne was seized by their younger brother Dêvarāya in 1406. Why Bhûpati Voḍeyar who belonged to the elder branch did not succeed to the throne cannot be determined. He however continued to govern as viceroy under his uncle Dêvarāya I till about 1421 (South Indian Epigraphical Report for 1936, p. 84). He was a patron of literature and the Sanskrit work Prayôgaratnamâlâ of Chauṇḍapâchârya was composed under his patronage. He is praised in the work as Râja-Vyâsa-Vâlmiki. His signature Râmanâtha is also met with in another copper plate grant of 1386 A. D. (*see* E. C. XI, Molkalmuru 31). At the time of the present grant, in 1385, Bukka II was viceroy under Harihara II.

INSCRIPTIONS OUTSIDE THE STATE.

The following records were found engraved on some images in the Purna-chandra Nahar Museum, Calcutta. Eye-copies of these inscriptions were made during a visit to the above institution in the year 1939 at the invitation of Mr. Nahar.

The Kannada inscriptions show that the images were originally prepared in the Kannada country and were later on acquired for the museum at Calcutta.

49

Writing on the pedestal of a Jaina image of brass (8 inches in height) containing a panel of the twenty-four Tirthankaras in the Nahar Museum, Calcutta.

Kannada characters and Sanskrit language.

1. ಸಕ ರಜಲ ಶ್ರೀ ಮೂಲಸಂಘ ಧರಾರಕೆ
2. ಶ್ರೀ ಧರ್ಮಚಂದ್ರೋಪದೇಶಾತ್ ಪ್ರಣಮ

Translation.

Śaka 1548. By the teaching of Śrī Dharmachandra-bhaṭāraka belonging to the Śrī Mûla-saṃgha : salutation.

Note.

This inscription belongs to the Śaka year 1548 corresponding to 1636 A. D. and refers to a salutation by a disciple to the Jaina guru Dharmachandra of Mûlasaṃgha who taught the Jaina dharma.

50

To the right of the same image.

Nâgari characters and Sanskrit language.

1. ಶ್ರೀ ಮತಿವೀರ
ಶ್ರೀ ಮತಿವೀರ

Note.

This gives the name of Śrī Matibira. He was probably a disciple of Dharma-chandra and may belong to the same date.

51

On a bronze group of images of the Chaturvimsāti-tirthankaras at the same place.

Kannada characters and language.

1. ದೆಮಾಯಪಗೇಣಾಂತಿಯ ನೊಂಪಿ ನಿಮಿತ್ತ
2. ವಾಗಿ ಮಾಡಿಸಿದ | ಪ್ರತಿಷ್ಠೆ

Translation.

Demāyapa got this consecrated in connection with the vow of Āṇanti.

Note.

This inscription is engraved on the back of the image of Mahāvira (?) seated in padmāsana on a lotus seat with the lion carved in the centre and a cow-headed yaksha (male attendant) and yakshi (female attendant) on either side. Mahāvira forms the central figure of a group of images of the 24 tirthankaras (called Chaturvimsāti-tirthankara) here. The image is about 6 inches high. A person named Demāyappa, evidently of the Jaina community is said to have performed a vow *āṇantiya-nōmpi* and at the end of it or as part of it, is said to have set up the group of the images of the Chaturvimsāti-tirthankaras. The characters seem to be of about 1200 A. D.

52

On the back of the pedestal of another group of images in bronze.

Kannada characters and language.

1. ಶ್ರೀ ಜಿನವಲ್ಲಭನ ಸಜ್ಜನ
2. ಭಗಿಯಡೆಯ ಮಾಡಿಸಿದ
3. ಪ್ರತಿಮೆ

Translation.

The image caused to be made by Sajjana Bhagiyabe, wife of Jinavallabha.

Note.

This inscription is engraved on the back of the image of a Jina, 15 inches high, seated in the *ardhapadmāsana* pose on a *simha-piṭha* with a yaksha to the right and a yakshi to the left and two chauri-bearers at the back with the triple umbrella above and the *kalpa-vriksha* and the *dēvas* on the top. The figure is reproduced in the frontispiece of the book 'Epitome of Jainism' by Mr. Purnachandra Nahar.

The record gives the name of the lady Sajjana Bhagiyabe, wife of Jinavallabha, who caused the image to be engraved.

The characters seem to belong to 900 A.D.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			RASHTRAKUTA.
191	29	C. 797	Madanāgarasar
			GANGA.
127	1	39th regnal year, Kārtikamāsa, Śuklapakṣa and Śatabhishak nakshatra, C. 788 A.D.	Śrīpuruṣa
134	2	No date—C. 800 A.D.	Do
220	45	Do	Konguṇi Arasa
171	21	No Date—C. 10th century A. D.	Bātuga Konguṇi
			SINDAS.
134	2	No Date	Nīlasinda
			NOLAMBA.
156	19	27th regnal year of Iriva Nōlamba.—10th Century A.D.	Iriva Nōlamba
			CHALUKYA.
206	38	Chālukya Vikrama 27th year, Chitrabhānu sam. Phā. Amāvāsyē, Ādityavāra Samkramaṇa—8th February 1103 A. D.	Tribhuvanamalladēva
			CHOLA.
175	25	19th regnal year, Śaka 953 Pramōda Chaitra, ba. 13, Brihaspativāra,—2nd April 1030 A.D.	Rājendra Chōladēvar
173	23	§ 992 śrī Kara (?) Pushya 10—(?) 1070 A.D.	Vīra Rājendra

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Records a grant of land made for the maintenance of a tank at Mavaḷi. Madanâgarasar, the donor, was a subordinate of the Râshtrakûṭa king Gôvinda III.

Registers the gift of the village Sâliggâme by Konguṇi Muttarasar to a Brahman named Bhûtaśarma. The gift is said to have been made in the presence of all the sâmantas and Attâni. Perbbâna Muttarasar, Siyavallavarasar, Tegureyar, Maṇiyar, Nandyâlar, Śîmbalar, and the châturvaidyas are said to have also been informed of the grant.

The record refers to the heroism of a warrior named Śri Munja, servant of Bâlâditya.

Appears to refer to the conquest of a village in the Nôḷambavâḍi province by some one during the expedition of the Châlukya king Vikramâditya, and the Ganga king Konguṇi Arasa against the Pallavas at Kânci.

Records the construction of a tank by Bûtuga Konguṇi and a grant made therefor. His wife is also stated to have joined him in making a grant of *bittuvaṭṭa* for the tank built by him.

Nilasinda referred to in this record may be a chief of the Śinda dynasty of rulers. Cp : item 3 above. He is said to have been killed by a servant of Bâlâditya.

This is a vîragal record describing the prowess of a warrior named Baṇakameṇḍi-gavuṇḍa of Kesambaḷa.

Records a grant of some lands and a house made by Gôpati-Nâyaka, a merchant, for the charity of feeding Brahmans.

Describes the exploits of a hero named Binnânḍi in rescuing the cattle of the village from the attacks of enemies.

Mentions the death of a warrior named Bira while fighting the battle of Bayanâḍ against thieves.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			CHOLA CHIEFS OF NIDUGAL.
222	47	Vikrama sam. Śrâvâṇa śu. 15—20th July 1160 A.D.	Mallidêva Chôḷa
			HOYSALAS.
222	47	1160 A.D.	Narasimha I
150	14	Ś 1111 Saumya sam. Āśvīyujā śu. 2nd—13th September 1189 A.D.	Ballâḷa II
147	11	Śaka 2027 Ānanda sam. Bhâdra. śu. 1, Friday—1194 A.D. ?	Do
215	41	No.	Do
141	9	Śaka 1150 Vishu—1228 A.D.	Narasimha II
176	26	Ś 1214 Nandana sam. Chai. śu. 15, Brihavâra—3rd April 1292.	Ballâḷa III
			KADAMBA CHIEFS.
205	37	No Date	Kâvadêvarasar
			VIJAYANAGAR.
195	35	Śaka 1309 Kshaya sam. Jyêshṭha ba 10 Guruvâra—23rd May 1386.	Harihara II
225	48	Śaka 1307 Krôdhana sam. Śrâvâṇa, śu 15, a day of lunar eclipse—1385 A.D. 22nd July—Also Prabhava sam. Jê. ba. 30—16th June, 1387 A.D.	Bhûpati Voḍeyar

 Contents and Remarks

Records a grant made for the services in some temple by Mallidēva's son Irungolādēva. The record refers to the Hoysala king Narasinghadēva and appears to state that Irungolādēva's wife was Śrīyādēvi and that either Irungola or more probably Śrīyādēvi was brought up under the protection of, or was a daughter of, Narasinghadēva.

See the previous inscription.

Records that Ballāla II marched against Murāri Kēśava Nārasinga encamped at Hadaḍeya Kuppa and ordered the van of the army to attack the enemy. The warrior Chennakālana Sāhapi fought hard in the battle. Whether this warrior was a subordinate of the Kālachurya king Bijjala or of the Hoysala king Ballāla II cannot be determined.

Records the death of a warrior named Kūsa Rāmeya, on the occasion of the capture of the fort of Kurugōḍ by the Hoysala king Ballāla II.

Fragmentary record contains some verses in praise of a queen of the Hoysala king Ballāla II.

Records that the god Gopāladēvaru was set up at Bēlūr in that year by Annambhaṭṭa's son Dōrapa and that certain gaṇḍas made a grant of land named Kārabayal for the god.

Describes the creation of a village called Bankihalḷi by five gaṇḍas who are also stated to have constructed a tank and a temple at the village, set up a stone oilmill for the services of the temple and granted some land for the god.

Records the construction of the *navapada* and *mūḍaṇabhadra* by Kāvadēvarasar.

Records the death as *mahāsati* of a woman named Bomniakka on the death of her husband Jaḍavāra Cheli Bayachiseṭṭi.

Copper plate record registering the gift of a village Bukkarājapura as an Agrahāra to certain Brahmans who helped in the construction of a dam across the river Banjehaḷla near Nilugallu. The Brahmans are said to have constructed the tank with their own funds at the instance of the officer Bommaṇṇa, younger brother of Kāmaṇṇa and son of Abbenāyaka. (Prince Bhūpati Voḍeyar, son of Bukka II, who issued the śāsana served also as Viceroy of Muḷbāgal, South Arcot, Tanjore, etc. during the reign of his grandfather Harihara II.) Why Bhūpati Voḍeyar who belonged to the elder branch did not succeed to the throne cannot be determined.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
143	10	Bahudhânya sam. Bhâdrapada śu. 10, Vaḍḍavāra—Thursday, 22nd August 1398 A.D.	Harihara II
195	36	Śaka 1321 Pramâthi sam. Kâr. śu. 15—Wednesday, 15th October 1399 A. D.	Haribara II
157	20	Śaka 1351 Saumya sam. Bhâdrapada śu. 15 Monday with a lunar eclipse—12th September 1429 A.D.	Dēvarāya II
179	28	Śaka 1438 Dhātu sam. Mâr. śu. 12—6th December 1516 A.D.	Kṛishṇadēvarāya
136	3	Śaka 1466 Śōbhakritu sam. Vayiśākha śu. 15 Bri.—Thursday, 19th April 1543 A.D.	Sadaśiva
155	18	Śaka 1468 Parābhava sam. Kâr. ba. 7—14th November 1546 A.D.	Do
153	16	Śaka 1479 Naḷa sam. Āshāḍha śu. 4—11th June 1556 A.D.	Do
MYSORE.			
174	24	No Date	Dēvarāja Voḍeyar
178	27	Viśvāvasu—1665 A. D.	Dēvarāja Voḍeyar

Contents and Remarks

Records the gift of some lands at Bêlûr for the expenses of the worship of the god Râma, and of the feeding of the ascetics in the matt of the ascetic Surêndratîrtha of Bêlûr in place of a money grant of 4 varahas and 8 hanas made previously by the king Bukkarâya I. No ascetic of the name of Surêndra with a matt at Bêlûr and worshipping the god Râma as the principal deity is met with so far.

Copper plate record registering the gift of the village Kânṇapura to certain Brahmans free from all taxes and imposts by Bâchanna Voḍeyar, governor of Gôvâ and a subordinate of Harihara II. Bâchanna Voḍeyar called also Bhâskara, is said in the record to have been the ruler of the Konkana and Chandragutti kingdoms seated on the throne of Gôvâ. He is spoken of as the successor of Mâdhava and Narahari in that post.

Copper plate record registering the gift of an agrahâra village called Chôḷisattipalli, renamed Tryambakapura, situated in the Penugonḍapuri kingdom, Rodda province, Tumbekallusthala to certain Brahmans with Kriyâśakti-guru at their head by the king Dêvarâya II. The importance of the record lies in its containing the gôtra and sûtra of the royal preceptor Kriyâśakti, not found so far in the inscriptions and literary references relating to that guru.

Copper plate record registering the gift of three villages Chikkabbehalli with three hamlets, in the Nâgamangala kingdom, Halavumârahosahalli in the Channapaṭṇa kingdom and Vengenahalli in the Billagonḍanahalli kingdom to the ascetic of the Mâdhva sect, Vyâsatîrtha, disciple of Brahmanyatîrtha, by Krishnarâya, king of Vijayanagar.

Records the grant of a village for the enactment of a marionette show of the Râmayana story.

A fragmentary record registering the gift of some land for the god Tirumaladêva.

Registers the gift of the income from the *santhe* or fair at Mârkaṇḍêśvarapura belonging to Vakkalêri situated in Kôḷâlarâjya, made by Sitâpa Maluka Voḍeyar, agent of Dilâvara Khâna Voḍeyar, governor of Yemmenâḍ, belonging to Chêlûr châvaḍi for the merit of Dilâvara Khâna. The grant was made for the food offerings and illuminations in the temple of the god Mârkaṇḍêśvara at the village Dêvalâpura. The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer named Dilâvara Khân for the merit of the latter.

Records the gift of the village Bichanahalli, situated in Sôgalavâḍipurasthala in Huradasime, with certain hamlets forming them into an agrahâra named Dêvarâjapura, made by Dêvarâja Voḍeyar, king of Mysore.

A fragmentary record. Appears to refer to some king as over-lord with the titles, rājâdhirâja and rājaparamêśvara and to some subordinate of his, who is spoken of as the ruler of the throne of Mysore.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			PRIVATE.
250	52	C. 900 A. D.	No
221	46	10th century?	No
172	22	....	....
192	30	....	....
148	12	Śaka 1209 Vyaya sam. Phālguna— February 1287 A.D.	....
138	5	....	....
218	42	....	....
149	13	....	....
140	8	Svabhānu Sam. Sūryya Sankramaṇa	....
193	31	....	....
138	6	....	....
139	7	Vikriti sam. Māgha śu. 8 ....	....
249	49	Śaka 1548 ....	....
249	50	....	....
194	32	....	....
194	33	....	....
214	39	....	....
215	40	....	....
219	43	....	....
219	44	....	....
152	15	Ś 1668 Akshaya sam. Vaisākha śu. 10—19th April 1746 A.D.	....
137	4	....	....
155	17	....	....
194	34	....	....

 Contents and Remarks

The record gives the name of the lady Sajjana Bhagiyabe, wife of Jinavallabha who caused the Jaina image to be engraved.

A short inscription mentioning Bûchirâchôja, son of Nilakanṭhōja, as the architect who constructed the fine temple of Châmundêśvari.

Records the prowess of a warrior named Vira of *Adhatarakula*.

Records the death, by the Jaina rite of *samādhi* of a woman named Nâgavve, daughter of Gôkave and disciple of Mâdhavachandradêva.

Fragmentary inscription recording the heroism and death of a warrior while protecting the cattle of the village Hiriya Garje against robbers.

Records the valour of a warrior named Paḍiyanâyaka of Kumbeyanahalli valley in fighting against the cavalry troops of Singeyanâyaka and Mulehâsinda (Sinda Chief?).

Records the heroism of a warrior named Jakkeyanâyaka.

Records the gift of two *hons* by Surisetṭi, son of Chennisetṭi, an oil-monger of the village Chattiṭṭihalli, for the whitewashing of the Hoysalêśvara temple.

Appears to record that Sâtivodeyar pledged the produce of all his lands for some act of charity.

Records the setting up of a pillar by Bommôja, son of Busuôja, devotee of the goddess Banadêvate of the village Mâvali.

Records that Sidda Mallikârjunadêva set up the pillar in front of the temple at Hiriya.

Records the grant of some land for the God Tirumalapati.

Refers to a salutation by a disciple to the Jaina guru Dharmachandra.

Gives only the name Śrî Matibîra.

This contains the name of a devotee, Rukmaiya.

This contains the name of a devotee, Kupparasa.

This records the grant of a plot of land to a person named Aravindaiya.

Records the gift of the village Mallênahalli for the god Tîrimaladêvaru at Nopabinakere.

Records the grant of a pura made by Baḷeyanâyaka of Karuḍi.

Records the grant of the village Habukanahalli as an *umbali* for the sê nabôvas of Kanatur-nâḍ.

Records the gift of two plots of land as *nettaru kodage* to Gopaya. The plots were situated near the village Mârâṇḍahalli in Vakkalêri belonging to the Kingdom of Kôḷâla.

Records that a person named Gauṭaya did service for the god.

Records the setting up of a Garuḍagamba pillar by Mallappa.

Contains the name of a gun 'Kshêtrapâla Gamganâtha.'

APPENDIX A.

List of Photographs taken during the year 1940-41.

Serial No.	Size	Description	View	Village	District
1-2	8½" × 6½" ...	Srikanthesvara temple.	Krishnaraja Wadeyar III's group.	Nanjangud	Mysore
3-12	Do ...	Do ...	Sivalila images ...	Do	Do
13-37	6½" × 4½" ...	Do ...	Do ...	Do	Do
38-43	Do ...	Ajanta paintings ...	...	...	...
44-47	8½" × 6½" ...	Do ...	...	...	...
48-49	12" × 10" ...	Jubilee Hall ...	Front view ...	Mysore	Do
50-51	Do ...	Do ...	North-east view ...	Do	Do
52	6½" × 4½" ...	Isvara temple ...	Vaishnavi ...	Betamangala	Kolar
53	Do ...	Vijayendra temple ...	Back view ...	Do	Do
54	Do ...	Isvara temple ...	Bull ...	Do	Do
55	Do ...	Do ...	Shanmukha ...	Do	Do
56	Do ...	Do ...	Surya ...	Do	Do
57	8½" × 6½" ...	Vijayendra temple ...	Govindaraja ...	Do	Do
58-61	Do ...	Do ...	Vijayanarayana and his consorts.	Do	Do
62	Do ...	Tank ...	View ...	Do	Do
63	6½" × 4½" ...	Do ...	Do ...	Do	Do
64-67	Do ...	Svayambhuesvara temple.	Views ...	Madivala	Do
68	Do ...	Do ...	Havanjiraya ...	Do	Do
69	Do ...	Do ...	Pillars ...	Do	Do
70	Do ...	Do ...	A female figure ...	Do	Do
71	Do ...	Viragal ...	...	Kyasamballi	Do
72-73	Do ...	Viragals ...	...	Hungunda	Do
74	Do ...	Somesvara temple ...	South-east view ...	Do	Do
75	Do ...	Do ...	Dakshinamurti ...	Do	Do
76	8½" × 6½" ...	Cromlech ...	...	Do	Do
77	Do ...	Ancient site ...	View ...	Sitigudda	Do
78	6½" × 4½" ...	Do ...	Do ...	Do	Do
79	Do ...	...	Chakkalada bombe ...	Hunkunda-patna.	Do
80	Do ...	Markandesvara temple.	Ornamental pillar ...	Markandeya hill.	Do
81	Do ...	Do ...	Virabhadra shrine with ornamental pillars.	Do	Do
82	Do ...	Do ...	Virabhadra image ...	Do	Do
83	Do ...	Do ...	South-west view ...	Do	Do
84	Do ...	Do ...	Mahadvara, North-east view.	Do	Do
85	Do ...	Do ...	Vasanta mantapa ...	Do	Do
86	Do ...	Do ...	North-east view of enclosure.	Do	Do
87	8½" × 6½" ...	Do ...	Ornamental pillar ...	Do	Do
88	Do ...	Do ...	View of enclosure ...	Do	Do
89	Do ...	Do ...	Ornamental pillars ...	Do	Do
90-96	6½" × 4½" ...	Cromlechs ...	...	Parandapalli	Do
97	Do ...	...	Hero on horse ...	Nachipalli	Do
98	Do ...	...	Hero shrines ...	Do	Do
99	Do ...	Ahobala-narasimha temple.	South-east view ...	Gudibande	Do

APPENDIX A—*contd.*

Serial No.	Size	Description	View	Village	District
100-102	8½" × 6½" ...	Hill ...	Views ...	Gudibande	Kolar
103	6½" × 4½" ...	Do ...	View of steps leading up the hill and of the top-most fortification.	Do	Do
104-105	Do ...	Ramesvara temple on the hill.	South view ...	Do	Do
106	Do ...	Do ...	Lamp pillar ...	Do	Do
107	Do ...	Venkataramana temple	Do ...	Do	Do
108-109	8½" × 6½" ...	Do ...	Venkataramana and his consorts.	Devaragudi-palli.	Do
110	Do ...	Do ...	North-east view ...	Do	Do
111	6½" × 4½" ...	Do ...	Narasimha ...	Do	Do
112	Do ...	Do ...	Bali, Vamana and Tri-vikrama.	Do	Do
113	Do ...	Kesava temple ...	Pillars of navaranga ...	Bellur	Do
114	Do ...	Do ...	South-west view ...	Do	Do
115	Do ...	Isvara temple ...	View ...	Do	Do
116	Do ...	Varadaraaja temple ...	Varadaraaja ...	Hoskote	Bangalore
117	Do ...	Do ...	Mud fort-wall ...	Do	Do
118-119	8½" × 6½" ...	Kailasevara temple ...	Ground plan ...	Doddamalur	Do
120	Do ...	Coin plate for 1940 report.	...	...	...
121-123	6½" × 4½" ...	Do ...	...	...	...
124	Do ...	Pond ...	South-west view ...	Anantapur	Shimoga
125	Do ...	Elephants in front of pond.	...	Do	Do
126	Do ...	Pond ...	North-west view ...	Do	Do
127	6½" × 4½" ...	Isvara temple ...	East view ...	Hosagunda	Do
128	8½" × 6½" ...	Do ...	Interior ...	Do	Do
129	6½" × 4½" ...	Do ...	Mastikal ...	Mallandur	Do
130-131	Do ...	Surya Shrine ...	Surya ...	Gauja	Do
132	Do ...	Isvara temple ...	Linga with Panipitha...	Do	Do
133	Do ...	Do ...	Chandrasila ...	Do	Do
134	Do ...	Do ...	Elephants on either side of steps.	Do	Do
135-140	Do ...	Kedaresvara temple ...	Views of Hoysala groups.	Belgami	Do
141	Do ...	Do ...	Kesava in the cell ...	Do	Do
142	8½" × 6½" ...	Panchalingesvara temple.	Umamahesvara ...	Do	Do
143	Do ...	Siti Bhavi (Pond) ...	View ...	Do	Do
144-146	Do ...	Nilakanthesvara temple	Pillar in front ...	Do	Do
147	8½" × 6½" ...	Tripurantesvara temple.	South-east view ...	Do	Do
148	Do ...	Do ...	Bull in navaranga ...	Do	Do
149-150	Do ...	Do ...	View of pillars in outer navaranga.	Do	Do
151	Do ...	Do ...	Sukhanasi doorway ...	Do	Do
152	6½" × 4½" ...	Do ...	Dvarapalaka figure at Sukhanasi doorway.	Do	Do
153	Do ...	Do ...	Pillars in front of Sukhanasi doorway.	Do	Do
154	Do ...	Do ...	Sarasvati in the south cell.	Do	Do

APPENDIX A—contd.

Serial No.	Size	Description	View	Village	District
155	6½" × 4½"	Tripurantesvara temple	Kesava in the north cell	Belgami ...	Shimoga
156	Do ...	...	Chaturmukha-Brahma ...	Do ...	Do
157	Do ...	...	Ranganatha ...	Do ...	Do
158	Do ...	...	Trimurti ...	Do ...	Do
159	Do ...	...	Surya ...	Do ...	Do
160	Do ...	...	Tara-Bhagavati ...	Do ...	Do
161	Do ...	...	Sula-Brahma ...	Do ...	Do
162	Do ...	...	Jiddikere with temples in the back-ground.	Do ...	Do
163	Do ...	...	Do with lotuses ...	Do ...	Do
164	Do ...	...	Narasimha ...	Do ...	Do
165	Do ...	Pranavesvara temple	Garbhagriha doorway...	Talgunda ...	Do
166	Do ...	Do	Pillar ...	Do ...	Do
167	Do ...	Do	North view ...	Do ...	Do
168	Do ...	Basti	Front view ...	Bandalike ...	Do
169	Do ...	Do	Side view ...	Do ...	Do
170	Do ...	Do	Yaksha ...	Do ...	Do
171	Do ...	Do	Sukhanasi doorway ...	Do ...	Do
172	Do ...	...	Chaturmukha Brahma ...	Do ...	Do
173	Do ...	Trimurti temple	View ...	Do ...	Do
174	8½" × 6½"	Do	Do ...	Do ...	Do
175	Do ...	Do	Simha-lalata on main tower.	Do ...	Do
176	6½" × 4½"	Basti	View ...	Chikkamagadi	Do
177	Do ...	Do	Simhalalata ...	Do ...	Do
178-180	8½" × 6½"	...	Inscription ...	Malavalli ...	Do
181	Do ...	Kaitabhesvara temple	Ceiling in navaranga ...	Kuppattur	Do
182	6½" × 4½"	Do	Kesava in a niche ...	Do ...	Do
183	Do ...	Ramesvara temple	Viragal ...	Do ...	Do
184	8½" × 6½"	Do	Ceiling ...	Do ...	Do
185	6½" × 4½"	Do	Mahishasuramardini ...	Do ...	Do
186	Do ...	Basti	Parsvanatha ...	Do ...	Do
187	Do ...	...	Inscription ...	Do ...	Do
188	8½" × 6½"	...	Images ...	Bharangi ...	Do
189	6½" × 4½"	...	Linga ...	Do ...	Do
190	Do ...	...	Kirata group ...	Do ...	Do
191	Do ...	Venugopala temple	Venugopala ...	Kuppagadde	Do
192	8½" × 6½"	Isvara temple	View ...	Do ...	Do
193	Do ...	Do	Interior view ...	Do ...	Do
194	6½" × 4½"	Chintamani-Narasimha temple.	Main image ...	Do ...	Do
195	Do ...	Do	Inscription stone ...	Do ...	Do
196	Do ...	Kallesvara temple	Doorway ...	Do ...	Do
197	Do ...	Isvara temple	North-west view ...	Udri ...	Do
198	Do ...	Virabhadra temple	Dvarapala figure ...	Do ...	Do
199	Do ...	Banasankari temple	Banasankari ...	Do ...	Do
200-202	8½" × 6½"	Lakshminarayana temple.	Lakshminarayana ...	Do ...	Do
203-205	6½" × 4½"	...	Inscriptions ...	Mavali ...	Do
206	Do ...	Kallesvara temple	Pillar ...	Do ...	Do
207	8½" × 6½"	Hill	View ...	Chandragutti	Do
208	6½" × 4½"	Do	View of Renuka temple	Do ...	Do

APPENDIX A—*concl'd.*

Serial No.	Size	Description	View	Village	District
209	6½" × 4½" ...	Chandragutti Hill ...	Mihrab of Masjid ...	Chandragutti	Shimoga
210	Do ...	Do ...	Fort gate ...	Do ...	Do
211	Do ...	Do ...	Third line of fortification	Do ...	Do
212	Do ...	Do ...	Mahishasuramardini ...	Do ...	Do
213-218	8½" × 6½" ...	... ..	Statue of His Highness the Maharaja of Mysore	... ..	...
219	12" × 10" ...	... ..	Archæological Map of Mysore.	... ..	...

APPENDIX B.

List of Drawings prepared during the Year 1940-41.

- | | | | | |
|----|---|-----|-----|--------------|
| 1. | Bhoganandisvara temple, Nandi | ... | ... | Ground plan. |
| 2. | Srikanthesvara temple, Nanjangud | ... | ... | Do |
| 3. | Kailasesvara temple, Dodmalur | ... | ... | Do |
| 4. | Svayambhuvesvara temple, Madivala | ... | ... | Do |
| 5. | Markandeya temple, Markandesvara-betta near Vakkaleri | ... | ... | Do |
| 6. | Vijayendra temple, Betamangala | ... | ... | Do |
| 7. | Ancient site and temples, Belgami | ... | ... | Sketch map. |

APPENDIX C.

List of Books acquired for the Library of the Office of the Director of Archaeological Researches in Mysore, Mysore, during the year 1940-41.

Sl. No.	Title of the book	Remarks
1	Kannada Nadina Kathegalu, by Mr. Narayana Sarma	Received in exchange from the Karnataka Historical Research Society, Dharwar.
2	Jainism and Karnataka Culture, by Mr. S. R. Sarma	Do
3	The Mysore University English-Kannada Dictionary, Part V (Expatriate to Gentle).	Received from the English-Kannada Dictionary Office, Bangalore.
4	Epigraphia Indica, Vol. XXV, Part III, July 1939	Received from the Manager of Publications, New Delhi.
5	Sources of Karnataka History, Vol. I, by S. Srikanta Sastri.	Received from the Registrar, University of Mysore, Mysore.
6	Annals of the Bhandarkar Oriental Research Institute, Vol. XXI, 1938-39, Part III-IV.	Received from the Bhandarkar Institute Press, Poona 4.
7	Social Solidarity among the Japanese in Seattle, by Shotaro Flank Miyamoto, Vol. 11, No. 2, December 1939.	Received in exchange from the University of Washington Library, Seattle, Washington.
8	A Study of Probated Estates in Washington with reference to the State Tax System, by J. K. Hall, Vol. I, October 1939.	Do
9	Three Old French Chronicles of the Crusades, by Edward Nobles Stone, Vol. 10, October 1939.	Do
10	The Journal of the Bihar and Orissa Research Society, Vol. XXVI, Part II, June 1940.	Received from the Bihar and Orissa Research Society, Patna.
11	The Annals of the Sri Venkateswara Oriental Institute, Vol. I, Part II, June 1940.	Received from the Sri Venkateswara Oriental Institute, Tirupati.
12	Excavations at Harappa, by Madho Sarup Vats, Vol. I (Text).	Received from the Manager of Publications, New Delhi.
13	Excavations at Harappa, by Madho Sarup Vats, Vol. II (139 plates).	Received from the Manager of Publications, New Delhi.
14	} Archaeological Survey of Mysore, Annual Report for 1938.	Received from the Mysore Archaeological Department.
15		
16	Rajanithi, by Mr. H. Krishna Rao ...	Received from the Registrar, Mysore University.
17	Bombay Karnataka Inscriptions, Vol. I, Part I ...	Received from the Government Press, Madras.
18	Consolidated Catalogue of the Central Archaeological Library, by Mr. D. R. Sharma.	Received from the Director-General of Archaeology in India, New Delhi.
19	Epigraphia Indica, Vol. XXV, Part IV, October 1939.	Received from the Manager of Publications, New Delhi.
20	Annual Report of the Archaeological Department, Baroda State.	Received from the Baroda State Press, Baroda.
21	Annual Report on the South Indian Epigraphy for the year ending 31st March 1937.	Received from the Manager of Publications, New Delhi.
22	Epigraphia Indica, Vol. XXV, Part V, January, 1940.	Do
23	The Report of the Superintendent, Archaeological Survey, Burma.	Received from the Superintendent, Government Printing, Burma.

APPENDIX C—*concl'd.*

Sl. No.	Title of the book	Remarks
24	An Introduction to the Geology of Mysore ...	Received from the Director of Geology, Bangalore.
25	Hadibadeya Dharma, by Sri. D. Champa Bai ...	Received from the Registrar, Mysore University.
26	Mysore University Calendar for 1939-40, Vol. II ...	Do
27	The Journal of the Bihar and Orissa Research Society, Patna, Vol. XXVI, Part IV, for December 1940.	Received from the Bihar and Orissa Research Society, Patna.
28	The Ruins of Dabhoi or Darbhavati in Baroda State.	Received from the Director of Archaeology, Baroda State.
29	Epigraphia Indica, Vol. XXV, Part VI, April 1940.	Received from the Manager of Publications, New Delhi.
30	} Annual Report of the Mysore Archaeological Department for the year 1939.	Received from the Mysore Archaeological Department.
31		
32	Annual Report of the Government of India Archaeological Survey, for 1936-37.	Received from the Manager of Publications, New Delhi.
33	Epigraphia Indica, Vol. XXV, Part VII, July 1940	Do
34	Do Vol. XXIII, Part VIII, October 1936	Do
35	Jivana Jyotigalu, by B. S. Ramaswamy Iyengar ...	Purchased from Messrs. The S.S.N. Book Depot, Bangalore.
36	Ramayanada Mahapurusharu, by B. S. Ramaswamy Iyengar.	Do
37	Epigraphia Indica, Vol. XXVI, Part I, January 1941.	Received from the Manager of Publications, New Delhi.
38	} Indian Antiquary, Volumes 52 to 61 (total 11 volumes).	Purchased from Messrs. Krishna & Co., Booksellers, Mysore
39		
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49	The Early Pallavas, by Dineschandra Sircar ...	Do
50	Ancient Indian Colony of Siam, by P. N. Bose ...	Do
51	India's Sacred Shrines and Cities, published by Natesan & Co.	Do
52	History of India 150 A.D. to 250 A. D., by K. P. Jaysawal.	Do
53	Siddharama Charitra, by Prof. T. S. Venkanniah and D. L. Narasimhaachar.	Do
54	Jaina Iconography, by B. C. Bhattacharya ...	Do
55	Mysore University Calendar for the year 1939-40, Vol. I.	Received from the Registrar, University of Mysore, Mysore.
56	Administration Report of the Travancore Archaeological Department (1114 M. E.).	Received from the Superintendent, Government Press, Trivandrum.

APPENDIX D.

Permanent Staff on 30th June 1941.

Sl. No.	Name and Designation
A. GAZETTED STAFF.	
1	Dr. M. H. Krishna, M.A., D.Lit. (Lond.), Director.
2	Mr. R. Rama Rao, B.A., Assistant to the Director.
3	Vacant . . . Architectural Assistant.
B. NON-GAZETTED STAFF.	
1	Mr. L. Narasimhachar, M.A., Junior Technical Assistant.
2	Mr. D. Nagesamurthi Rao, Photographer.
3	Mr. M. J. Suddhodhana, Draftsman.
4	Mr. S. Krishnaswamy Sastry, Pandit.
5	Mr. R. Chakravarti, Pandit.
6	Mr. A. S. Narasimha Setty, Typist.
7	Mr. H. Kada Setty, Clerk.
C. MENIAL STAFF.	
1	M. R. Vishnupadachar, Attender.
2	Syed Ibrahim, Daffedar.
3	Sidda, Peon.
4	Rangappa, Peon.
5	Timma, Peon.
6	Kata Nayak, Peon.
7	Honna Setty, Peon.

APPENDIX E.

Statement of Expenditure for the year 1940-41.

Salaries :—	Rs.	a.	p.	Rs.	a.	p.
Director's Allowance (Rs. 50 per month) ...	600	0	0			
Assistant to the Director (Rs. 300-25-350) ...	4,200	0	0			
Establishment ...	5,566	9	0			
Watchman for excavation area ...	65	0	0			
				10,431	9	0
Travelling Allowance ...				1,018	7	0
Office Expenses :—						
I. Contingencies ...	719	11	0			
II. Museum ...	49	2	0			
III. Printing charges ...	1,521	12	0			
IV. Clothing to menials ...	51	5	0			
V. Furniture ...	552	2	0			
VI. Photographs for sale ...	200	0	0			
				3,094	0	0
Library ...				247	4	0
Receipts remitted to the Treasury :—						
Sale proceeds of publications, photographs and hire charges of blocks ...				530	12	9
Total ...				15,322	0	9

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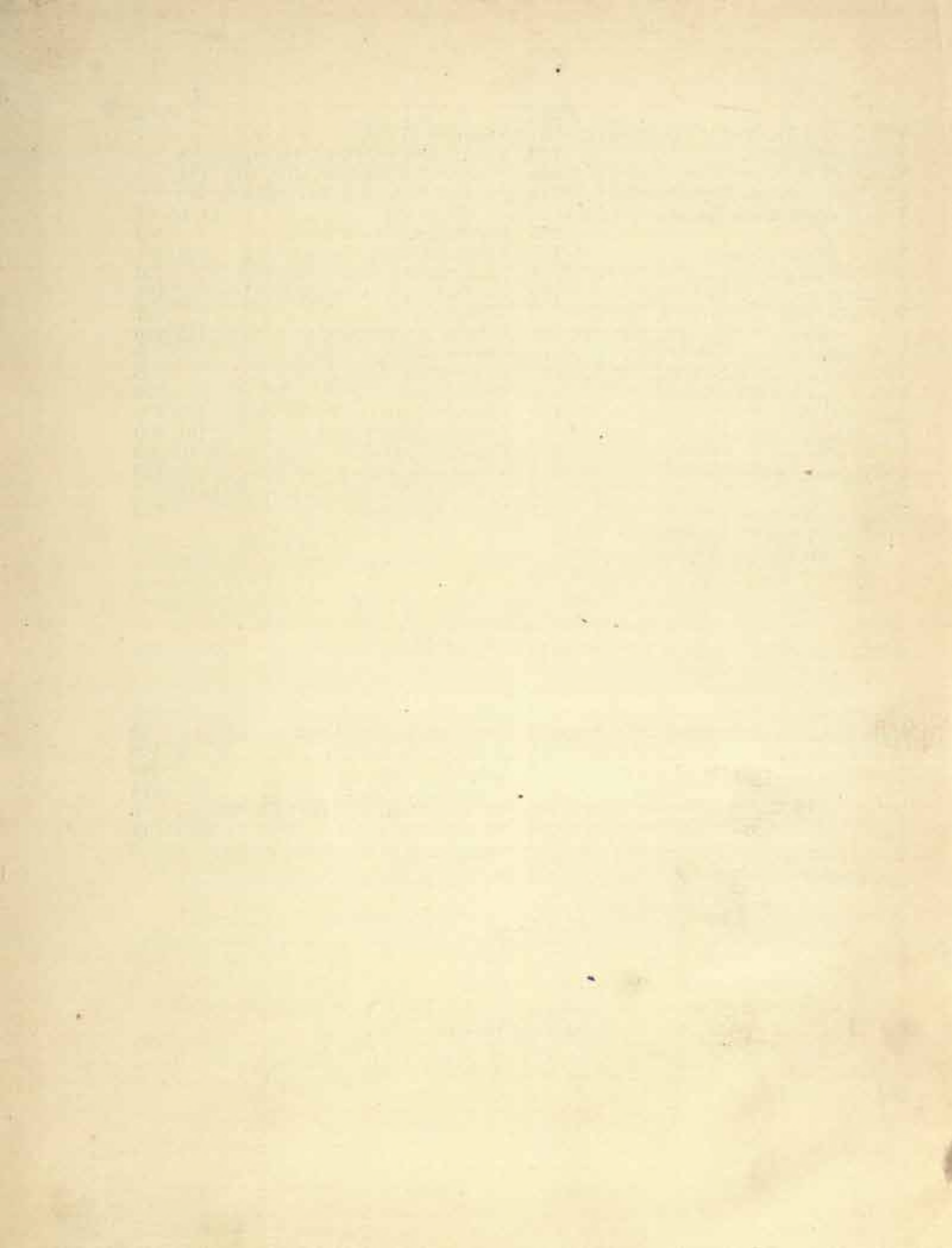
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